

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, February 14, 1991

Published Since 1877

Mississippi both gives and receives through Annie Armstrong Offering

By Mark Wingfield

ATLANTA — It's better to give than to receive, the Bible says. But through the Annie Armstrong Easter Offering, Mississippi Baptists have found a way to both give and receive.

When a dollar is given to the annual home missions offering in Mississippi, most of it goes to assist ministries in other states. However, a portion of that dollar returns to Mississippi — combined with the gifts of Southern Baptists from every other state in America.

For example, in 1989 Mississippi Baptists gave \$1,852,965 to the Annie Armstrong offering. In that same year, the Home Mission Board provided \$370,101 for ministries in Mississippi, drawing upon nationwide gifts to the Annie Armstrong offering and the Cooperative Program.

This is Southern Baptist cooperative missions at work.

Annie Armstrong gifts placed in the offering plates of Mississippi churches are sent to the Home Mission Board in Atlanta by the state convention office. In Atlanta those gifts are combined with offerings from every other state to fund nearly half of the HMB's annual budget.

The HMB allocates funds for its

four priority emphases: evangelism, church starting, church growth, and ministry.

Every state convention has a cooperative agreement with the HMB that spells out what projects and personnel will be funded. Most projects are funded on a matching-funds basis so that the HMB and the state convention each provide a certain percentage of the financial support.

By cooperating, older state conventions are able to assist newer state conventions so that the gospel is presented nationwide.

The national goal for the 1991 Annie Armstrong Easter Offering is \$41 million. These funds will be distributed in all 50 states, Puerto Rico, American Samoa, and the Virgin Islands.

Here's a sample of some of the projects gifts to the 1991 Annie Armstrong offering will fund:

— Ministries among migrant workers as they make their way from Texas to Minnesota, from Florida to New England, and along the length of California.

— Efforts nationwide to start new congregations through evangelism, using door-to-door witnessing,

crusades, tent revivals, and small Bible study groups.

— Nationwide literacy training and Bible distribution in a special emphasis called "That All May Read God's Word."

— A seminary intern working in the drug-infested Bankhead Housing Project in Atlanta, where Southern Baptists hope to provide a positive role model for children and start a church for families.

— The ministry of Sellers Baptist Home and Adoption Center in New Orleans, part of Southern Baptists' nationwide emphasis on alternatives to abortion.

— New church starts in some of the 486 counties where Southern Baptists currently have no churches.

— Ministries among multi-housing residents, a largely unchurched population that includes nearly 50 percent of all urban dwellers.

— Support for chaplains ministering to U.S. troops in the Persian Gulf.

— The means for mission pastors to attend a national church growth conference to learn principles and methods for growing strong churches.

— Support for half of the 1,200 student summer missionaries serving across the nation during the summer college break.



Observe Baptist Seminary, College and School Day

February 17, 1991

SPONSORED BY THE EDUCATION COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

"Faith awakens discipline"

Southern Baptist educational institutions have a dual task in educating students. They not only provide quality education, but also they help students to integrate their Christian faith into daily life.

Professors and staff at Baptist schools integrate their personal faith into the classroom and other areas of campus life in a way that encourages both the intellectual and spiritual development of students.

Growth in a student's personal faith in Christ awakens the desire for new knowledge and can lead to enhanced learning and motivation in all areas of life.

The theme for Baptist Seminary, College and School Day set on the denominational calendar for February 17, 1991, is "Faith Awakens Discipline."

As you observe this important day, remember in prayer the more than 6,500 professors and administrators and the more than 190,000 students who are busy integrating their faith and discipline at Southern Baptist educational institutions.

Happy Valentine's Day!

By Sandra Buckalew

H — is for the holiness God expects of each of his children (I Pet. 1:16).

A — represents the Almighty God (Gen. 17:1).

P — stands for the precious promises given by God (II Pet. 1:4).

P — is for the praise we should always give to God (John 9:24).

Y — can represent the yielding of ourselves to God (Rom. 6:13).

V — is for the vigilant watch we must have (I Pet. 5:8).

A — represents the abiding of faith, hope, and charity (I Cor. 13:1).

L — so fittingly represents the light of the world: Jesus (John 8:12).

E — is for everlasting life Christ offers to all (who repent) (John 3:16).

N — represents the newness of life Christians should walk in (Rom. 6:4).

T — the transformation by the renewing of our mind (Rom. 12:2).

I — stands for our inheritance of the kingdom prepared for us by God (Matt. 25:34).

N — represents the nothing we are without charity (I Cor. 13:3).

E — represents eternal life through Jesus Christ (Rom. 6:23).

S — represents the shed blood of Jesus Christ (I Pet. 1:19).

D — is for the dwelling of God's spirit within us (Rom. 8:9).

A — is for the assurance of faith with a true heart (Heb. 10:22).

Y — represents the years we will one day spend with the Lord (II Pet. 3:8).

Mrs. Buckalew is a member of Wildwood Church, Laurel.



EDITOR'S NOTEBOOK

Guy Henderson

Elder 'retirement' discussion not over yet

The Baptist Sunday School Board trustees voted to accept the retirement agreement with Lloyd Elder, but the dispute rages on. The glass has been broken and we will not be able to put it together again. Accusations are many, and apparently getting to the bedrock facts will be exceedingly difficult. "I just want to do what's best for the Sunday School Board" has been the theme song of Elder, the trustees, and the SBC president.

Southern Baptists, however, have expressed relief, rage, confusion — and many are just plain upset. We are not apt to have a final word on this, but hopefully we can lay it aside, pray for a good replacement, and keep the BSSB as the largest and one of the best publishing firms in the world. The following quotes, statements, and editorials will give testimony to the complexity of the situation:

The retirement agreement approved by Elder and the trustees says the situation was not political or theological, "but rather results from the parties' honest and good-faith differences with regard to the Board's management." Elder says that "my request for retirement at this time will not and should not be a reason or basis for dissension, controversy, or disagreement within the SBC."

Julian Pentecost, editor of Virginia's Religious Herald, sees Elder's forced retirement as being the strategy of the fundamental/conservative group within the SBC which has

unmercifully scrutinized and criticized institutional and agency leaders. In the forefront of this political movement in terms of ideology and methodology are, among others, Paul Pressler, appeals court judge of Houston; Paige Patterson, president of Criswell College, Dallas; and Adrian Rogers, pastor of Bellevue Church, Memphis.

Roland Maddox, trustee from Memphis: "It is not in the Board's best interest for him to remain. I recommend that Dr. Elder retire immediately. As a business practice, it is not good for a president to stay. He has made his decision to retire."

Danny Strickland, Florida trustee: "The fact the trustees had the affidavits and still let Elder retire instead of face firing, showed compassion on our part. This was a genuine attempt to show we found fault with his leadership... but we were not trying to hang Lloyd Elder out to dry."

James L. Watters, editor of Northwest Baptist Witness, Oregon: "Lloyd Elder is probably the best, all-around denominational executive Southern Baptists have. With sadness the events of the past weeks are noted, but with appreciation for a leader willing to step down gracefully when convinced it is the best interest

of the work he was called on to lead."

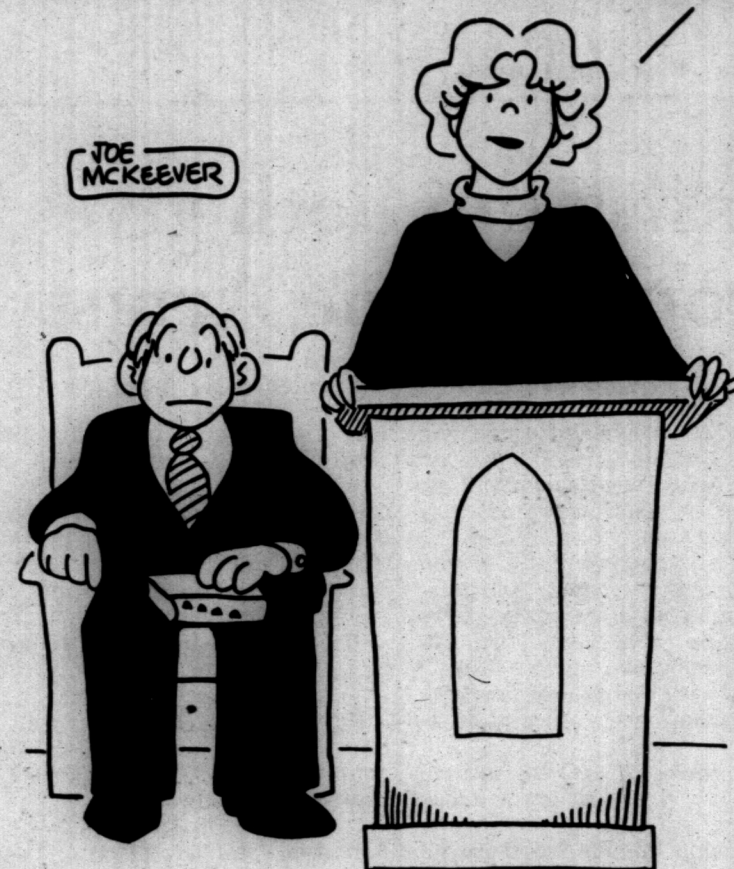
Greg Warner, Florida Baptist Witness: "Elder has not spoken publicly about the dispute because of an agreement with trustees to keep their dealings confidential. Under terms of his retirement agreement, he could forfeit his \$68,000-a-year lifetime compensation if he makes statements or takes action 'not in the best interest of the Board.'"

Charles Wilson, New Jersey trustee, concerning revenue of BSSB, introduced another way of examining business statistics — adjusted for inflation over the past six years, sales of church literature, Convention Press and Broadman Press materials and Baptist Book Stores all posted declines, ranging up to 25.5 percent (Western Recorder, Kentucky).

Kentucky trustee: "Southern Baptists are going to believe whatever they choose to believe."

Fletcher Allen of the Baptist and Reflector, Tennessee: "Baptists will individually make their conclusions about the retirement and its terms. After the meeting, some of the audience challenged the Board's motives toward Elder. We believe Elder has provided

"BEFORE I SING, I'D LIKE TO EXPRESS MY APPRECIATION TO THE PASTOR — HIS SERMONS HAVE TAUGHT ME THE TRUTH OF THIS SONG: WASTED YEARS."



sound leadership despite the impasse with trustees. The BSSB loses a good leader when his work concludes."

Baptist Standard, Texas, Presnall Wood, editor: "Whether the Sunday School Board action is called a firing, or forced termination or retirement, the result is Elder is out and Southern Baptists, who have not recovered from last summer's firing of the two Baptist Press editors, have been given another fellowship crises by the Sunday School Board trustees. Sure Elder made some mistakes just like the trustees. But the fellowship of Southern Baptists did not need this kind of action as an example of the way to solve differences."

Dan Collins, trustee from Taylor, S.C.: "This (retirement) agreement is not a result of or based upon political or theological differences between the Board and the employee (Elder), but rather results from the parties' honest and good faith differences with regard to the Board's management."

Bob Terry, editor of Word and Way, Missouri: "The action adds another name to the growing list of individuals forced from their jobs by the present leadership of Southern Baptists: Randall Lolley, president of Southeastern Seminary; Larry Baker, president of the Christian Life Commission; Al Shackelford, vice president of

public relations for the SBC Executive Committee; Dan Martin, news editor of Baptist Press News Service; and now Lloyd Elder, president of the Baptist Sunday School Board. It would be foolish to think the list will not grow longer in the months and years ahead."

Indiana Baptist, Gary Ledbetter, editor: "The vote that deserved to carry the day was to vacate the president's office immediately. It is not right or sensible to allow Dr. Elder to keep the money, his pride, and a national place of influence when you consider the charges of mismanagement and deception that were levelled against him. There is no place for pretending that this incident came about as the result of an honest conflict between two mutually valid opinions. I am more impressed with the men who made this deal with Lloyd Elder than I am with the deal itself. The generosity of the Board, well intended, clouded the line between right and wrong in this case. I cannot imagine how a non-comatose board of any political persuasion could have been more generous or taken a more minimalist approach to the problems this Board faced."

Morris Chapman, SBC president, speaking at the end of the session: "I would trust and pray that we would contribute as a Board to the life and spirit of our SBC by going from here tonight believing that the will of God has been done."

Guest editorial

"Faith awakens discipline"

By Arthur L. Walker, Jr.

The task of a Southern Baptist educational institution is made more difficult by the perceived difference in the tasks of evangelism and education. Yet, Jesus in the Great Commission emphasized that these are, in fact, a part of the same task. In his commission he gave equal emphasis to discipling and teaching.

As education has grown in importance it has become increasingly vital for Baptist schools to encourage the study and transmission of human experience from a Christian perspective. Because education provides for some of the most basic and important experiences of life, the world-view incorporated into that education is even more important.

Baptist educational institutions exist because there are those who are

committed to the task of an educational objective with a Christian perspective. Even when there is disagreement over details of service and approach, the commitment to the Lordship of Christ justifies the mission of Baptist institutions.

The emphasis day sponsored by the Education Commission of the SBC on the third Sunday in February each year provides the opportunity to underscore the dedication of the 6,500 faculty and administrators of Baptist educational institutions. A majority of these individuals have chosen to spend their professional careers in Baptist institutions because of the opportunity for Christian service. A significant percentage of these receive less pay than they could make at other institutions; yet they prefer

to continue to serve at denominational schools.

Many of those who spend their lives in Baptist-related schools find their greatest satisfaction in knowing that they have contributed to the service and training of those who are seeking to fulfill God's calling in their own life and ministry. They seek to challenge their students to the understanding that personal Christian faith and personal commitment are the best ways to apply human knowledge. They also seek to awaken within their students the desire for a greater knowledge about God and his created order. They understand this desire as a future call to academic discipline.

Arthur L. Walker, Jr., is executive director of the Southern Baptist Education Commission, Nashville, Tenn.

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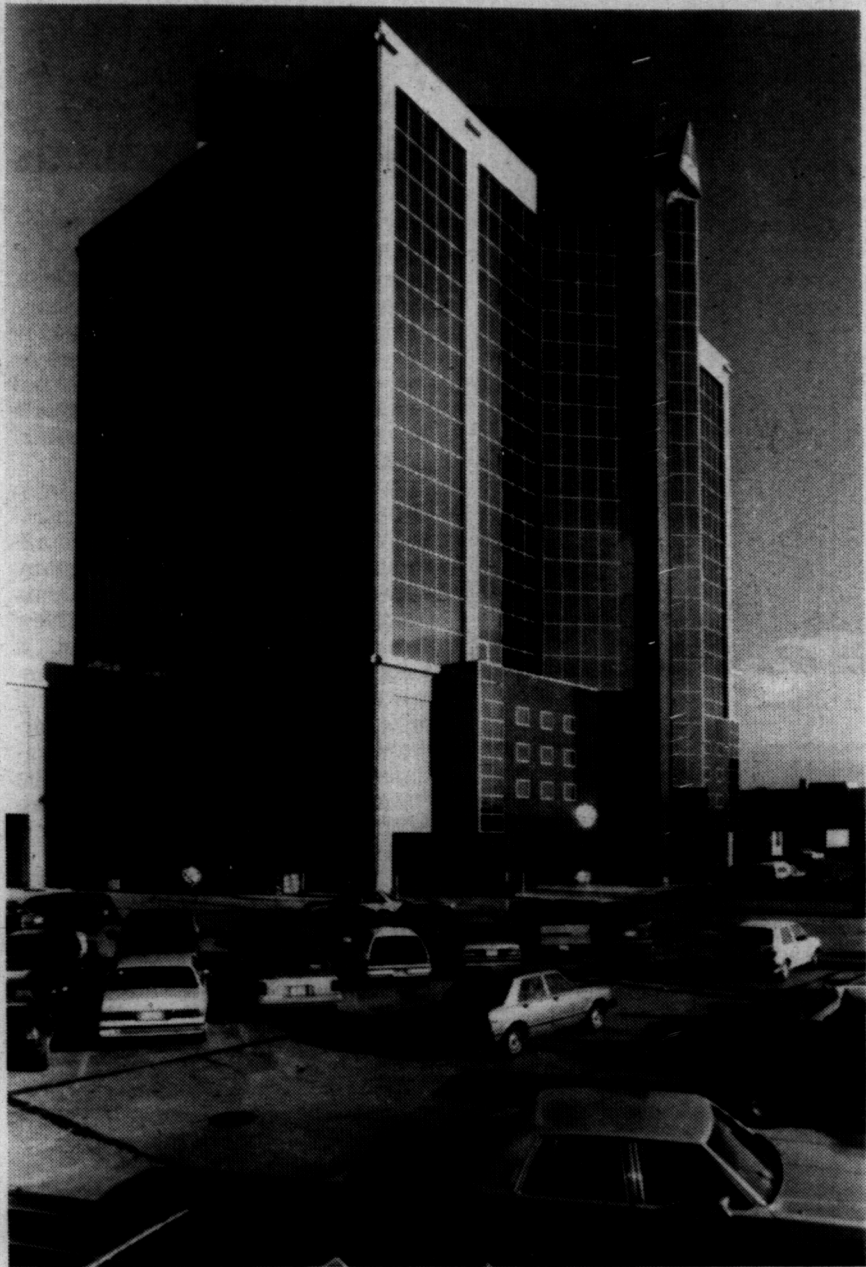
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Editor.....Guy Henderson
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NASHVILLE — The Sunday School Board's Centennial Tower, dedicated Feb. 5, houses almost one-third of the agency's Nashville employees. The exterior of glass, concrete and granite features eight-story-high crosses in red granite on two sides. (BP photo by Jim Veneman.)

CLC calls for reversal of gov't AIDS policy

WASHINGTON (BP) — The Southern Baptist Christian Life Commission has called on the Centers for Disease Control and Department of Health and Human Services to reverse their recently proposed ruling that would allow HIV-infected aliens to become permanent residents of the United States.

A letter from Richard D. Land, executive director of the CLC, was sent to the Centers for Disease Control on February 6. It requests that HIV, which is the early stage of AIDS and other sexually transmitted diseases be returned to the list of communicable diseases that previously disallowed applications for permanent residency.

The proposed rule that would eliminate such diseases from inclusion on the list was included in the Federal Register on January 23. Public comment on the rule will be accepted by the CDC through February 22.

Land said in a telephone interview, "It's absolutely imperative that

Southern Baptists express their concerns on this ruling as soon as possible. They may do so by writing the Director, Division of Quarantine, Centers for Disease Control, Mailstop E03, Atlanta, GA 30333."

Land's letter said, "While we certainly believe that there must be a compassionate response to the AIDS epidemic, and we are currently educating and encouraging our churches to establish AIDS ministries, we do not believe that this proposed rule is either compassionate or good public policy."

The letter said, "The response to this rule will most certainly be a significant influx into the United States of HIV positive individuals who have the false hope that the medical profession in America can alleviate their pain or even heal them."

Public hospitals, already overtaxed by HIV patients, will not be able to handle the increased burden anticipated with the new ruling, Land said in the letter.

(see CLC on page 10)

State gifts up \$500,000

Mississippi Baptists recorded their largest Cooperative Program giving month ever in January, according to an announcement by Bill Causey, executive director-treasurer of the Mississippi Baptist Convention Board.

The January total was \$2,267,176, which was \$46,844 higher than the previous high in January 1990, of \$2,220,332.

The 1991 budget of \$20,949,962, averaged monthly, would be \$1,745,830. This places Mississippi Baptists ahead of the pro rata budget by \$521,346.

A total of 37 percent of all Cooperative Program gifts channeled through the MBCB, goes to SBC causes outside the state. The rest funds Mississippi Baptist work.

January Cooperative Program declines 29.18 percent

NASHVILLE (BP) — Contributions to the SBC Cooperative Program unified budget in January totaled \$10,325,468.80, a 29.18 percent or \$4,255,044.95 decline below January 1990.

Total receipts for four months or one third of the 1990-91 SBC budget year were \$44,640,953.55, 6 percent below the same period one year ago.

The 1990-91 SBC basic operating budget anticipates average monthly receipts of \$11,444,377. Average monthly receipts for this budget period were \$11,160,238.

SBC Cooperative Program contributions were not received from at least one state convention in time to be reported as January receipts.

"The decrease of 29.18 percent in

January deserves our careful analysis," Harold C. Bennett, president and treasurer of the SBC Executive Committee, said after reviewing the report. He continued, "However, one month's record does not represent a trend. Southern Baptists are missions minded people. I believe we will respond faithfully to the Bold Mission Thrust challenge."

The Second Front Page

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Sunday School Board elects 'balanced' search committee

By Greg Warner

NASHVILLE, Tenn. — Trustees of the Southern Baptist Sunday School Board elected a 10-member presidential search committee Feb. 4 to find a replacement for Lloyd Elder, who was forced to retire as president last month.

By most accounts, the search group represents a balance of viewpoints on the 91-member board, which voted overwhelmingly Jan. 17 to accept Elder's offer to take early retirement rather than face a vote of dismissal.

Trustees had accused the 57-year-old Elder of mishandling publication of a controversial history of the board, poorly managing the finances of three board ventures, and secretly tape recording three telephone calls involving trustees.

During their regularly scheduled meeting Feb. 4-6 in Nashville, Tenn., trustees did not revisit the dispute that cost Elder his job. Their disagreement with Elder was not discussed except in closed-door committee sessions that preceded the board meeting.

Despite their differences, board members were cordial to Elder, who in turn thanked trustees for their encouragement during a time of "pain and sorrow." In his presidential address to trustees Feb. 4, Elder said: "An agreement to disagree and separate does not need to mean the end of our kingdom work, because we are kingdom people."

Elder has admitted making "some mistakes" but has not responded publicly in detail to the trustees' charges. He assured trustees Feb. 4 he will not trouble the waters of transition.

"No contrived self-defense is planned," said Elder, who is prohibited by the terms of his retirement from criticizing the trustees. Instead, he said, he and the trustees "would seek to be all God wants us to be . . . so that God would get the honor and glory for our lives."

Trustee chairman William Anderson of Clearwater, Fla., had words of praise for Elder. "We have a president who is going through a difficult time, and he is doing it with grace and aplomb," Anderson told trustees.

Both Elder and trustees voiced a commitment to "move on" with the

work of the 100-year-old Nashville-based agency, which is responsible for church programming and publishing for the Southern Baptist Convention.

The most pressing need is the election of Elder's successor. Two trustee officers said the search committee should be able to find a new president by the time Elder's retirement becomes effective Jan. 31 of next year. If a new president is found earlier, Elder would leave within 30 days, according to the retirement agreement.

Anderson, pastor of Calvary Church in Clearwater, predicted trustees would be able to work with Elder until next January if necessary and that no interim president would be named.

Anderson nominated the committee, which was approved by trustees on a secret ballot. He nominated Wayne DuBose, pastor of Summer Grove Church in Shreveport, La., as chairman of the group.

The committee includes three ex-officio members — trustee chairman Anderson; vice chairman Gene Mims, pastor of First Church of Cleveland, Tenn.; and SBC president Morris Chapman, pastor of First Church of Wichita Falls, Texas, who

serves as a trustee by virtue of his office.

The seven other members are Bobby Welch, pastor of First Church of Daytona Beach, Fla., who will serve as vice chairman of the search committee; Mark Brooks, pastor of Elmdale Church in Springdale, Ark.; Kirk Humphreys, a businessman from Oklahoma City, Okla.; Frank Palmer, pastor of Forest Avenue Church in Redmond, Ore.; Iris White, a self-employed publisher from Columbia, Md.; and William Wilson, director of convention ministries for the Tennessee Baptist Convention in Brentwood, Tenn.

Three alternates were named, who will replace members who become unable to serve. They were elected in the order in which they will be called to serve: Gene Swinson, pastor of Hillcrest Church in Augusta, Ga.; James Hume, a pharmacist from Jeffersonton, Ky.; and Danny Strickland, pastor of Parkway Church in Orlando, Fla. As alternates they will not have voting privileges but will participate in some committee meetings.

(See SSB on page 5)



NASHVILLE — Three members of the search committee for a new president of the Southern Baptist Sunday School Board talked the day after being elected by trustees. They are (l to r) Bobby Welch, vice chairman and pastor of First Church, Daytona Beach, Fla.; Iris White, who operates a desktop publishing business in Columbia, Md.; and Wayne DuBose, chairman and pastor of Summer Grove Church, Shreveport, La. (BP photo by Jim Veneman.)



The Singing Churchmen (Photo by Tim Nicholas)

Music and evangelism

By Guy Henderson

Music has played a large role in evangelism since the early pioneer days. Homer Rodeheaver and Billy Sunday teamed up for great tent revivals. George Beverly Shea and Cliff Barrows' contribution to the success of Billy Graham is inestimable.

In the State Evangelism Conference recently in Clinton, music was most inspiring. Graham Smith, state music director, put together some wonderful groups. Dot Pray on the organ, and the piano playing of Irene Martin, and a host of musicians made it possible. Darryl Prater, First Church, Cleveland, played the trumpet.

The Singing Churchmen, Milfred Valentine, director, blended together the old and new and, with the orchestra, thrilled the congregation. Congregational singing was led by Keith Bennett, First Church, Greenwood,

and his wife, Barbara, joined him in singing "Each One, Reach One."

Bill and Martha Bacon, First Church, Clinton, were the music hosts. Bill led the 65-member senior citizen choir, The Joy Makers, and Martha sang "My Soul's Desire." Rick Greene, of Daniel Memorial Church, Jackson, led the congregation singing Tuesday evening and also participated in the One Voice group.

Graham Smith led the 15-member drama group One Voice in a mini-concert, revealing how much can be done with a small group. The Morningstar Quartet, Joe Schrock, Tommy Owens, Davis Shannon, and Gary Ivy, with Bobby Ray as accompanist, provided inspiring music for the closing session.

Carey begins prayer emphasis

William Carey College has begun PRAYER EMPHASIS 1991. President Jim Edwards has asked that students, faculty and staff, alumni, and friends of the college commit themselves to pray. The prayer emphasis focuses on four areas of concern: spiritual awakening and revival, the Middle East war, Baptist convention life, and William Carey College.

Several actions have already been undertaken in the 1991 PRAYER EMPHASIS. First, members of the administration and faculty and many church-related vocations students committed to a time of prayer on New Year's Day, Jan. 1. Second, a PRAYER EMPHASIS Steering Committee has been organized that will direct the prayer emphasis, coordinated by Hardy Denham. Several Calls to Prayer took place on both the Hattiesburg and Gulfport campuses. At these times, lists of military service personnel related to members of the William Carey College family were provided. These Calls to Prayer will continue throughout the 1991 semester on both campuses. Also, the Baptist Student Union's intercessory prayer ministry is encouraging students to meet as "prayer families" for regular times of prayer.

William Carey College is also promoting PRAYER EMPHASIS 1991 in the local churches.

Bylaw changes proposed, Mississippi WMU

The following proposed changes in the Bylaws of Mississippi Woman's Missionary Union will be presented at the WMU Annual Meeting, March 18-19, at First Church, Jackson.

Present Bylaws

Article V. — Officers

Section 1. The officers shall be a president and a secretary/historian. These officers shall be elected at the annual meeting and shall hold office for one year. The term of elected officers shall not exceed five years, and one year shall elapse before officers may be eligible for election to the previously held office. The term of office shall begin at the final adjournment of the annual meeting.

Proposed Changes

Article V. — Officers

Section 1. The officers shall be a president, a vice president, and a secretary. These officers shall be elected at the annual meeting and shall hold office for one year. The term of elected officers shall not exceed four years, and one year shall elapse before officers may be eligible for election to the previously held office. The term of office shall begin at the final adjournment of the annual meeting.

Present Bylaws

Article VI. — Nominations and Elections

Section 2. At the annual meeting the secretary/historian shall call a meeting of the Nominating Committee for organization, at which time a chairman, a co-chairman, and a secretary shall be elected.

Proposed Changes

Article VI. — Nominations and Elections

Section 2. At the annual meeting the secretary shall call a meeting of the Nominating Committee for organization, at which time a chairman, a co-chairman and a secretary shall be elected.

Present Bylaws

Article VI. — Nominations and Elections

Section 4. The Nominating Committee shall select the following nominees each year: president and secretary/historian.

Proposed Changes

Article VI. — Nominations and Elections

Section 4. The Nominating Committee shall select the following nominees each year: president, vice president, and secretary.

Present Bylaws

Article VIII. — The Executive Board

Section 1. The membership of the Executive Board shall be the officers, area coordinators, associate area coordinators, and ten members-at-large. The tenure of office for area coordinators and associate area coordinators shall not exceed five successive one-year terms. One year shall elapse before one would be eligible for election to the Board except as an officer. The tenure of office of members-at-large shall be one, two, or three year terms. One year shall elapse before one would be eligible for election to the previously held office. Area coordinators, associate area coordinators, and members-at-large shall be elected at the annual meeting.

Proposed Changes

Article VIII. — The Executive Board

Section 1. The membership of the Executive Board shall be the officers, area coordinators, associate area coordinators and ten members-at-large. The tenure of office for area coordinators and associate area coordinators shall not exceed four successive one-year terms. One year shall elapse before one would be eligible for election to the Board except as an officer. The tenure of office of members-at-large shall be two or three year terms. One year shall elapse before one would be eligible for election to the previously held office. Area coordinators, associate area coordinators and members-at-large shall be elected at the annual meeting.

"Jesus told the woman at the well about the living water that is available to all who ask. There are people now everywhere waiting to hear about the living water. They are waiting for you and me, who have the living water within us, to tell them about it."

Esther Burroughs was speaking to a group of women gathered at First Church, Clinton, on Jan. 29, during the state evangelism conference, in a two-hour session "for ladies." Her topic was "Prayer and Witnessing."

Mrs. Burroughs works at the Home Mission Board, SBC, as a consultant with women. She lives in Atlanta, with her husband, Bob. In demand as a speaker, she travels frequently, and communicates well with all age groups. She is the mother of two grown children and grandmother of her namesake, Anna Esther. Her book, *Empowered*, was published last year by Woman's Missionary Union, SBC.

"Where is your marketplace?" she asked the women. "We hear a lot today about marketplace missions — taking the message of God into the work place. Where do you go each day to make a living? Where else do you go every day? To the beauty shop, the grocery store, Wal-Mart, the doctor's office? Have you thought of these as a mission field? Jesus Christ, the living water, lives in you. Can you make a difference for him at your marketplace?"

She said Christians need to use the gifts God has given them, to make a difference in their world. "We must develop a sensitivity to the place where he has put us, and let missions become a way of life for us."

One of her entry points for missions, she said, has been the airplane, since she travels a lot.

"Listen," she said, "with your ears and with your heart and with your mind to your families and your business associates, to those around you everywhere, to the world . . ."

By Anne W. McWilliams

One day she was waiting — and waiting — for a plane to leave. The woman seated by her talked on and on about her problems. At length, the woman stopped suddenly and asked, "What's wrong with you?"

"Nothing."

"That's what I mean!"

So Esther had a chance to explain who helped her to work through her problems.

Mrs. Burroughs spoke of the importance of obedience: "I am nothing but a vessel. You are, too. I can touch people's lives if I am obedient in the place where God has placed me."

She emphasized, "The Holy Spirit is our power. When I yield to the Holy Spirit inside me, then the fruits of the Spirit will result. I will make a difference in the world. I will be his hands and his voice in the world."

"Every child of God has received the gift of the Holy Spirit. The secret is to yield and surrender. If my life

isn't abundant in him it is not that he has not come in, but that I have not surrendered to him who is already in. We have a choice. We can live in our own power, or we can live in the power of the Holy Spirit."

She told the story of a skiing accident in which she broke her right arm and had to sit around doing nothing for several weeks while her husband waited on her. When she began to try to use her arm again, she found she had lost the use of the muscles in it. "When I have the power of the Holy Spirit available to me," she said, "and I do not use it, then it is of no value to me, and it becomes useless."

Prayer, she said, can release God's power around the world.

"Can you imagine what would happen in our world if each Christian, in the power of the Holy Spirit, allowed God to claim his life? 'Lo, I am with you always . . . This is his guarantee to stand by us.'"



Esther Burroughs talks with Chuck Kelley, professor of evangelism at New Orleans Seminary. (Photo by Tim Nicholas)

Inerrancy controversy's roots deeper than past 12 years, Dockery says

FORT WORTH, Texas (BP) — The inerrancy controversy which has dominated the Southern Baptist Convention for more than 12 years has its roots in events occurring nearly 40 years ago, according to a Broadman Press editor speaking at Southwestern Seminary.

Two historic changes took place in Southern Baptist life during the early 1950s that set the stage for today's conflict over the nature and inspiration of the Bible, David Dockery told students during a chapel service at the Fort Worth school.

During those years the introduction of historical, critical studies in Southern Baptist seminaries and colleges resulted in a "new and challenging way of reading and interpreting the Bible," Dockery said.

At the same time, the "Million More in '54" Sunday School growth campaign began a more program-oriented approach to ministry, he said.

"Consciously or unconsciously, a movement away from theology began to take place," Dockery said.

When later controversies took place in 1960, 1969 and 1979, "a doctrinal foundation was lacking among most people to examine and to evaluate these issues," he said.

"Even men and women who believed the biblical stories as reported, who affirmed the historical foundation of Holy Scripture and who never for one minute doubted the miraculous claims of the Bible were confused by such terms as inerrant and infallibility," Dockery said.

The controversy over the Bible is

not unique to Southern Baptists and reflects debates taking place in Christianity at large, he said, adding, however, "the intensity of the (SBC) controversy is unrivaled in other circles."

Dockery stated views held by some theologians who question the Bible's inspiration and authority and who say scripture passages cannot be used to validate the Bible's authenticity.

Dockery argued against such beliefs by telling the students there is more than the citing of II Timothy 3:16 that guides understanding into the nature of Scripture.

"It is rather a compounding of the biblical testimony coupled with the inward work of the Holy Spirit bearing witness by and with the written word of God in our hearts," he said.

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New officers for the Mississippi Association of Evangelists are, left to right, Myrna Loy Hedgepeth, Jackson, secretary-treasurer; Ronnie R. Cottingham, Agricola, president; and Kenny Digby, Fulton, vice-president. Mickey Dalrymple of Fairview Church, Columbus, is the pastor-advisor.

SSB

From page 3

Anderson got approval for a motion limiting the group to seven at-large members.

A motion to add a prominent fundamental-conservative leader to the committee failed.

Robert Tenery of Morganton, N.C., editor of the independent Southern Baptist Advocate, was offered as an additional nominee by Joe Knott, an attorney from Raleigh, N.C. "No trustee has been better informed than Bob Tenery," Knott said. "No trustee has been more involved than Bob Tenery. There has not been a more consistent voice for conservatives."

Trustees were told they would elect the seven by voting on each one in the order of his or her nomination, with the first seven who received majority approval being elected. Since that made Tenery's election unlikely, Dennis Lunsford of Humboldt, Tenn., made a motion to expand the committee to eight. That motion failed by a wide margin.

A ninth nominee — Lunsford — was added to the list. Then a motion was made to vote for seven of the nine by secret ballot, improving the chances for the later nominees to be elected. The motion passed 38-30.

However, the secret ballot made no difference; all seven of Anderson's original nominees were elected. No vote count was reported.

Afterward, trustees on both sides applauded the committee selection.

"It's as balanced as you are going to get out of this group," said Jerry Brown, a pastoral counselor from Bayfield, Colo. "This is a very conservative board."

Mark Brooks, a member of the committee, said the group showed balance in terms of geographical distribution, age, length of service on the board, and theological leaning within the denomination. He predicted the group will "mesh well."

Committee chairman DuBose said members will search for a president with "open minds."

"We will take input from all Southern Baptists," he told trustees. "We have no preplanned agenda."

"We are looking for someone who has proven himself as a leader... who has credibility with every Southern Baptist," DuBose said. The new president also must be "someone who can work well with people," he added.

"I covet your prayers, and that's not just preacher talk," DuBose told trustees.

The committee met for two-and-a-half hours Feb. 5 to begin outlining procedures for its work. In a state-

ment afterward, the group invited "any Southern Baptist" to make a recommendation.

The submissions must be in writing, the statement said, and include a complete biographical sketch and "concise statement as to the reason" for the recommendation.

Recommendations should be mailed to BSSB Search Committee, P.O. Drawer L, Springdale, Ark. 72765.

DuBose told trustees their suggestions would be given added weight. He promised to communicate with them about the progress of the committee but emphasized the need "for a high level of confidentiality."

The presidential vacancy is expected to generate a lot of attention around the Southern Baptist Convention, particularly from fundamental-conservatives, who have been successful at filling key agency positions with people committed to their cause.

Already several prominent fundamental-conservative leaders have been mentioned as likely candidates, including SBC president Chapman, former president Jimmy Draper of Euless, Texas, and Paige Patterson, president of Criswell College in Dallas.

Despite frequent speculation linking Patterson to the presidential vacancy, the Dallas educator told the Florida Baptist Witness he has not been contacted by any trustee about the job and has no aspirations for it.

Rumors rampant in Nashville said Patterson already is shopping for a home in Nashville, but he said he has not been in the Nashville area since last summer and has not spoken with any realtors. Patterson remarked about his own distinctive appearance to make a point: "We're not talking about a case of mistaken identity. We're talking about malicious rumor."

While it is "inevitable" that he and other high-profile conservatives would be suggested for the job, Patterson predicted the search committee will not be swayed by such pressure. Concerning Chapman and Draper, however, Patterson said, "I would be ecstatic if either one of them were elected."

Anderson told the Witness the committee "has no predisposition" for or against any potential candidate. "We're not excluding any Southern Baptist," he said.

Asked if a high-profile conservative could be elected, Anderson said only that the new president would need "a broad base of support under him."

Chapman undoubtedly will have to resign from the search committee if he becomes a candidate for the presidency, Anderson said, but the committee has not yet established a procedure for such a situation.

Anderson explained Chapman's

election to the committee by noting other SBC presidents have been asked to serve on previous search committees of the Sunday School Board. Chapman is expected to seek reelection as SBC president later this year, but if a new SBC president is elected before the search process is completed, Anderson said, the new president would replace Chapman on the committee.

Chapman's election to the search group was "gratuitous," Anderson explained, since the president likely will be unable to participate in most of the committee's meetings because of his busy schedule.

Anderson said he expects a board president to be elected within a year. "We are trying to dodge two extremes — going too fast and going too slow," he said. He added it is conceivable the trustees would call a special meeting to vote on a candidate since they meet only twice a year, in February and August.

Before the meeting, some observers had predicted the trustees would act quickly — perhaps even at their February meeting — to replace Elder or at least to name an interim. But Anderson said he felt the trustees could work with Elder until his retirement becomes effective next January.

"I don't envision an interim," he said.

Warner is associate editor of the Florida Baptist Witness.

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7 p.m.-9:30 p.m.



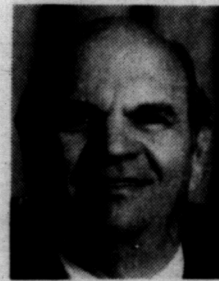
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Burgeoning Muslim world remains stubborn evangelistic challenge

By Art Toalston

RICHMOND, Va. (BP) — The number of people praying to the Allah of Islam is increasing faster than the number praying to God in the name of Jesus.

Islam became the fastest-growing of the world's major religions long before the Arab oil states jolted the world by flexing their economic muscle, long before the Ayatollah Khomeini routed the Shah of Iran, and long before Iraq invaded its tiny oil-rich neighbor, Kuwait.

Muslim populations have climbed into the millions in countries as far removed from the Middle East as Indonesia, Malaysia, Nigeria, China, the Soviet Union, and India.

Of the world's 5.3 billion people, nearly 1 billion now are Muslims.

Since the turn of the century, Islam has soared 468 percent worldwide, with high birthrates accounting for much growth, missions researcher David Barrett said. Christianity has grown by 315 percent since 1900, he said.

Further Muslim growth is certain. Muslims comprise the majority in some 40 countries — and they are increasing eight times faster than the populations of such developed countries as the United States, according to the Population Reference Bureau, which monitors population trends.

While communism lost a grip on the Soviet Union and Eastern Europe within a few decades, Islam's strength is buttressed by fundamentalist movements advocating strict adherence to the faith, centuries of tradition, eras of triumph, and times of perseverance. These factors fuel Islam's predominant Sunni branch worldwide, Shiite branch that rules Iran, and more than 75 sects.

From its earliest days, Islam aimed to grow. Within 100 years after its revered apostle, Muhammad, died in 632 A.D., Muslim warriors had claimed not only the Middle East but an empire stretching from Spain into parts of India and China, extending 4,500 miles wide and 1,000 miles deep.

Within several hundred years, merchants had carried Islam to east and west Africa, Indonesia and other parts of Asia. And Sufi missionaries — members of Muslim religious orders committed to deep piety — made converts in other regions now in the Soviet Union and China and below Africa's Sahara Desert.

Christian researchers now count some 1.3 billion people as "unevangelized" — never having heard in a clear way how to place their faith in Christ. Muslims comprise as many as 70 percent of the world's unevangelized people.

With mission workers making greater use of modern research methods and computer technology, new approaches to Muslim evangelism are at hand.

At the forefront are nonresidential missionaries, who seek avenues of witness to a country, city or language group beyond reach of traditional methods, often because of restrictions against or animosity toward Christians.

Nonresidential missionaries specialize in a specific Muslim culture, rather than a textbook approach to Muslim beliefs. They typically start by studying the target population, from language to customs and beliefs. Some peoples may seem to be Muslim yet also embrace various ancient animistic beliefs. Nonresidential missionaries will net-

work with other Christians focusing on the target population, perhaps lobbying Bible societies to make Scriptures available or initiating gospel broadcasts in the language.

The advent of the nonresidential missionary, however, does not signal the end to decades of direct ministries to Muslims.

Southern Baptist workers in the Middle East, for example, help Arab Baptists produce evangelistic broadcasts, books, tracts, and discipleship materials. They help correspond with people who write for counsel, prayer, and Bibles in Arabic. They are on faculties of several Baptist schools.

"Muslims are sometimes tolerant, sometimes hostile," said Dale Thorne, who directs Southern Baptist work in the Middle East and heavily Muslim north Africa. "Differing attitudes call for differing strategies in the attempt to give a meaningful and challenging witness to the message of Christ."

Muslims experience the same anxieties as everyone else. "Our present world of Islam is a world of problems, some simple and some very intricate and complex," Inamullah Khan, secretary-general of the Pakistan-based Muslim World League, was quoted as saying in the organization's journal.

Among the tensions Khan cited: hundreds of thousands of Palestinians made refugees by the state of Israel and the oppression millions of Muslims feel in countries where they

are in the minority.

Such problems are but a few of the challenges facing Christian workers who yearn to share the gospel with Muslims.

"Islam challenges the very heart of Christianity in denying the deity of Christ," said Pete Dunn, a Southern Baptist media worker in the Middle East. Muslims also believe that someone other than Christ died on the cross and that the Koran has superseded the Bible as God's authoritative word to mankind.

The death and destruction so-called Christian crusaders inflicted on Muslims centuries ago still fuel friction between the two faiths. "The tragedy of the 'Christian' Crusades is a historical blight on Christianity that Muslim historians keep alive for each succeeding generation," said Finlay Graham, Southern Baptist Middle East missionary from 1947 to 1986.

Christians also must know how Islam insulates adherents through Sharia, an order and justice system based on the Koran. It addresses individual, community, and national concerns, said Dwight Baker, missionary in the Middle East and India for 36 years. "If a person wants to know what to believe or do in almost any circumstance, Islam has a ready response," Baker said.

Muslims know an open commitment to Christ will bring harsh resistance from relatives and the community. Anyone who leaves Islam

breaks "the most sacred ties of family, tribe, nation," Graham noted, "and brings upon himself social ostracism, being branded henceforth as a traitor. Freedom of religion is an idea foreign to Islam." For instance, a Muslim man in Kenya states, "I have no son," to anyone who asks about his son who dared to believe in Christ.

Christians in the Middle East as well as Asia and Africa have endured burning, vandalism, or defacing of their churches and sometimes their houses. Missionaries in the Middle East know their phones may be monitored and their mail censored and that the authorities keep files on them.

The number of new missionaries venturing to Muslim lands is "but a trickle," Finlay Graham added, compared to those intent on serving elsewhere.

And now Christians in Islamic nations must face the potential backlash of Muslim anger over the war to eject Iraq from Kuwait.

Meanwhile, an untold number of Muslims actively propagate their faith. Some are Saudi Arabian businessmen helping to finance shipment of 1.6 million Korans into the Soviet Union or construct high-power Islamic radio stations in Europe and the Middle East. Several thousand are full-time missionaries in more than 80 countries sent out by the Ahmadiyah Islamic sect based in India.

Jerry Rankin, who directs Southern Baptist work in southern Asia and the Pacific, recalls going to Indonesia as a missionary in 1970, bolstered by his study of world religions and certain he could "argue religion with any Muslims and convince them of the truth of Christianity."

In Indonesia, he encountered Muslims unwilling to budge in their beliefs. The experience sent Rankin into solitary prayer, fasting, and scripture study.

"I came to realize we were there — the only missionaries among 5.5 million people on the eastern end of Java — because the only way for Jesus Christ to . . . be made known to these people was through his incarnational presence in my life," Rankin said. Reading the book of Acts reminded him early Christians "simply made Jesus Christ known in a positive witness."

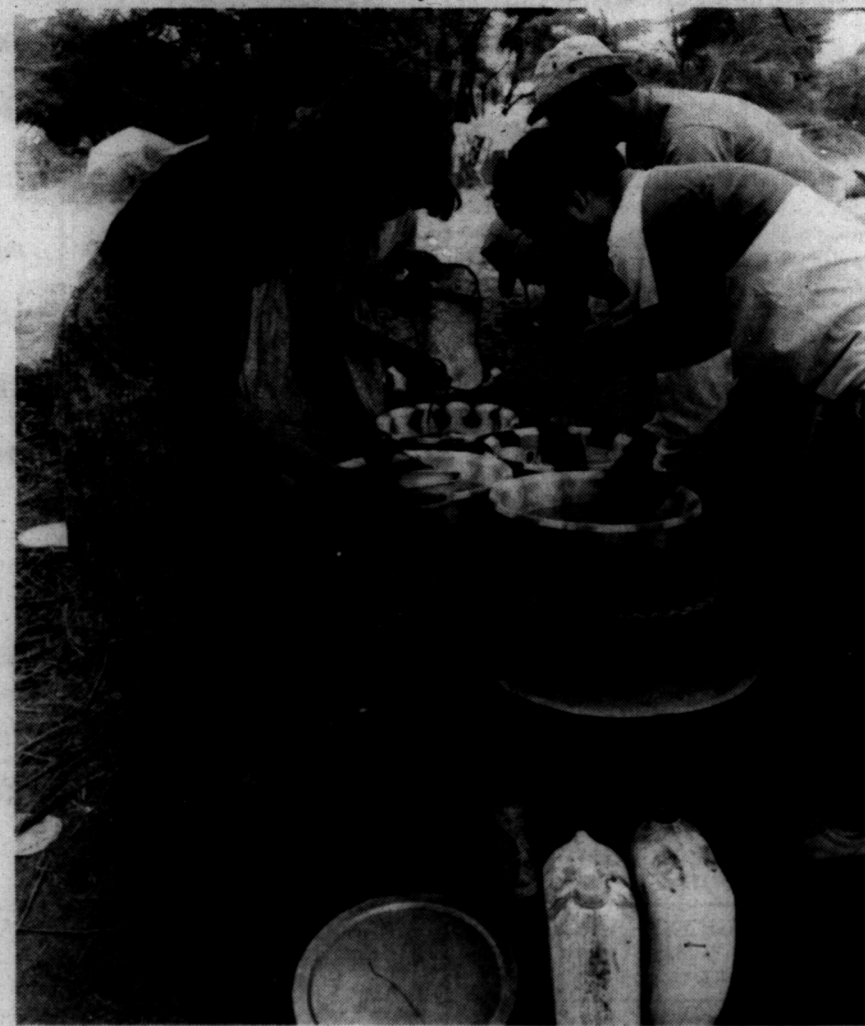
"I just got out in the marketplace, on the streets," Rankin says. People asked who he was and why he was there. The chats yielded opportunities to mention his faith in Jesus and his desire to share that life-changing experience with others. Some people invited him to their homes for a visit. Friendships grew. "It just defies explanation, but people began to be saved."

In many cases, Muslims will ponder a Christian's sincere witness. Some, ultimately, will embrace Christ despite the storm over a break from Islam in a family and community.

"Islam is a challenge," acknowledged Frances Fuller, a Southern Baptist publications worker in the Middle East, "but it's not the enemy."

Satan is "the enemy competing with us for the souls of men," Fuller said. "The most are his victims. Could Islamic renewal be God's way of making us notice these people who were lost long before they scared us?"

Toalston writes for the FMB, also Craig Bird, correspondent for Africa, contributed to this story.



Kenya missionaries aid Wycliffe

Even in the jungle you still have to wash dishes. That's what these missionaries with Wycliffe Bible Translators are doing in a remote area of Kenya. The 34 new Wycliffe missionaries and their children participated in annual "jungle camp" training exercises on property owned by Southern Baptist missionaries in the east African country. The "jungle camp" is the first cooperative effort in Kenya between Southern Baptists and Wycliffe Bible Translators, who have translated the Scriptures into hundreds of languages worldwide. Southern Baptist missionaries Bruce and Martha Schmidt provided Wycliffe with a site adjacent to their home deep in the bush country of southern Kenya. They also encouraged contacts with the local people and furnished logistical support. (BP PHOTO by Ron Ragan)

Book reviews

THE APPLAUSE OF HEAVEN, by Max Lucado; Word Publishing, Dallas; hardback, 209 pages.

In the kingdom of heaven, Lucado writes, the citizens are "drunk on wonder." His book on the Beatitudes of Jesus' Sermon on the Mount shows us how to be filled with phenomena he calls "stubborn joy" and "sacred delight." "It is God doing what gods would only be doing in your wildest dreams — wearing diapers, riding donkeys, washing feet, dozing in storms." Jesus promises this sacred delight nine times in the Sermon on the Mount. In the 18 chapters of his book, Lucado helps us to achieve it.

In each promise, Lucado encourages us to take lessons from the Master himself. The first is that we need to learn how to "go to the mountain" — take the quiet moments to be still and listen to our Lord speak. Other important lessons are: to put away our pride, admit our weaknesses in which lie God's strengths, find glory in the ordinary, do not allow fear to be the bandit of our joy, realize only Jesus' blood will satisfy the thirst for righteousness, make decisions to put out the fires of anger and bitterness, look for the face of the Father in your enemy, learn the difference between the quest for power and the quest for excellence, and remember that God's kingdom is worth dying for.

The author also provides two pages of scripture references and a 14-page study guide at the end of the reading. He intends the study as a "catalyst for helping to bring (Christ's) message into the core of your life." The 10 sessions of this study might be ideal for a small group or home study.

Through the author's encouraging words and simple theology, we can be re-inspired to read Matthew 5 in the spirit it was intended — as a "step-by-step description of how God rebuilds the believer's heart." — STS

Hawkins, O.S.: JONAH: MEETING THE GOD OF THE SECOND CHANCE. Neptune; Loizeaux, 1990.

The author is pastor of the First Church, Fort Lauderdale, Fla. He has served as president of the Southern Baptist Pastors' Conference, and is the author of several books: This is his first with Loizeaux.

The book is a series of expository messages on the book of Jonah. The author states in the introduction that "perhaps no other book in the Bible is as ridiculed as this one." He adds there are basic ways in which the book can be understood. One is as an allegory. That is, a long story with a hidden meaning. Those who hold to this view equate each major character to some event of historical significance.

A second way the book could be understood is as a parable. In other words, it did not literally happen. It is a parable with one main point: the deliverance of Israel. A third way the book could be understood is as literal history. The author holds this view. He then gives a detailed explanation to support his view.

The book is short; six chapters. There are three messages taken from the first chapter and one each from chapters two, three, and four. It is very easily read. One might differ with the author on some matters of interpretation. However most ministers and laypeople would profit from reading it.

— Reviewed by Greg Potts, pastor, Heuck's Retreat Church, Brookhaven.

Faces and places

by Anne Washburn McWilliams

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Radio-TV buys Falwell's Family Net

By Toby Druin

The bottom line of the purchase by the Southern Baptist Radio and Television Commission of Jerry Falwell's FamilyNet television network, said Richard T. McCartney, was that the RTVC doubled its potential viewers at a fraction of the cost involved in developing the ACTS network.

The purchase price will not be revealed until the deal is completed to protect FamilyNet's interests, said McCartney, executive vice president of the RTVC.

"I can say there will be some cash involved and that it will be within money on hand from the fixed asset portion of the 1990-91 budget. We have simply reallocated the down payment money," he said.

He also noted that the contract has not been signed, pending an audit.

"As nearly as we can determine they have about 740,000 homes on cable that we don't have," said McCartney, "and they have about 70 television stations covering some 10 to 12 million households, which gives us a chance to double our potential outreach in certain times of the day."

"Putting a pencil to it our cost is a fraction of what it has been to gain the households we now have, which is about 7.5 million on cable and 2.5 million over broadcast. This deal gives us the potential for 10 to 12 million more viewers for less than the cost to get our present 10 million."

Purchase of the network, owned by Falwell's Old Time Gospel Hour, Inc., and Liberty Broadcasting Network,

Inc., was announced at the Jan. 14-15 meeting of the RTVC. McCartney offered additional information about the purchase in a telephone interview last week.

Aside from the down payment from 1990-91 funds, the balance of the purchase price will be paid out over the next three years through the granting of air time for the Old Time Gospel Hour, featuring the preaching of Falwell, and other programs on the ACTS network. After the three-year period, regular rates will be charged for the programs.

The arrangement calls for the Old Time Gospel Hour to be broadcast on ACTS for one hour daily and two hours on Sunday, McCartney said.

ACTS will continue its policy of prohibiting solicitation of funds on the air, he noted, but the policy will not be imposed on FamilyNet programs.

McCartney pointed out that the no-solicitation policy is one imposed by the Radio and Television Commission, not by the Southern Baptist Convention.

"We did recognize that some folks in the convention would not want Jerry Falwell on anything we have, but there are a lot who would. It was kicked around and they felt on balance there would be about as much positive said about it as there would be negative."

Acknowledging that the Old Time Gospel Hour, Liberty University, and Falwell have been involved in lawsuits, McCartney said none had involved FamilyNet, and the RTVC and ACTS "are not assuming any of Falwell's liabilities, except those related to FamilyNet."

Druin is associate editor, BAPTIST STANDARD, Texas.

To my Valentine

"Thank you!" I've said it to you before, my husband, and I'll say it again. But sometimes I do forget to say it.

My Sunday School teacher, Lois Henderson, asked the other Sunday, "Have you thanked your husband this week for something he's done for you?" She was talking to the whole class, not just to me. But my answer would have to be, "No, I only fussed at him for what he did not do!" So let me say it now.

Thank you for the little things you do, like mixing the orange juice when I left it on the counter to thaw, and forgot all about it.

Thank you for the thoughtful things you do, like nailing my new bluebird house to a post, and driving to the drugstore on a rainy night to get a prescription filled for me, and keeping a fire blazing on cold evenings.

Thank you for the encouraging things you do, like eating a little of a new casserole I've tried to cook, and saying "That's good," whether you like it or not!

Thank you for the touching things you do, like waving at babies at other restaurant tables until you have them waving back or playing peep-eye and laughing aloud.

Thank you for the magnificent things you do, like never reminding me of my past failures and mistakes, and like always forgiving me freely and quickly.

Thank you for the happy things you do — like coming up with your own definition of love: "Love is not just a feeling. When you really love, you don't stop. You can't stop. You love because you can't help yourself!"

Thank you for the surprising things you do, like buying a pot of red tulips for my Valentine present and letting me find them on the kitchen table when I got home, with a note, "I love you, sweetheart."

I love you, too.

Con artist is back at work

Last year the Baptist Record carried a story about a "missionary" con artist. A New Mexico pastor warns us that he is back at work. Fast talking, friendly, and "please send the money quickly" for us to continue to Brazil. Oklahoma, Kansas, and South Carolina pastors have also been called.

Pastor who was blind now sees

By Anne W. McWilliams

Charlie Arnold, pastor of Savoy Church, Lauderdale County, and his wife, Mildred, could be called All-American. He was born in Texas; she was born in Alabama. They met and married in Louisiana; they lived in Tennessee while he was pastor there; now they are residents of Mississippi. Their only child, a daughter, lives in California.

Mildred is blind. Charlie was blind, but now he sees.

Thirteen years ago, when he was in his late 50s, Arnold had to retire from his pastorate at Inglewood Church, Jackson, Tenn., because of illness.

Mini-strokes caused black-outs; two more serious strokes paralyzed his left side for a time. A blood clot blocked vision in his right eye; five bloodclots obscured most vision in his left eye. He must continue constant medication to prevent further strokes.

After retirement, the couple moved to Meridian (4221 35th Ave.) and joined the Northcrest Church, where Malcolm Lewis is pastor. Then, around 12 years ago, Savoy members asked him to preach for them. He's been "helping them out" ever since, canceling doctors' prophecies that he could never preach again. From crawling to crutches or walkers, he progressed to the cane he gets about with today.

His wife was doing their driving until three years ago, glaucoma struck, and ruined her eyesight. Then they became dependent on church members, neighbors, or other friends to drive them wherever they went — church, doctor's office, drugstore, grocery store, anywhere. Since the Arnolds had their car, friends could drive them in it, and did whenever asked.

"People were wonderful to us," he

recalls, "but I hated to bother them so much. So one day I prayed, 'Lord, would you give me just enough vision so I could get about a little, and take care of the two of us?'"

Within a day's time, he began to tell a difference in what he could see with his left eye. People at church were amazed when he began telling them the kinds of cars he was seeing at a distance, and even began to read the tag numbers. Before then, he said, he'd only been able to see a blurry outline that looked like a car.

On his next visit to his ophthalmologist, a Christian, the doctor said, "I don't believe this! The eye is still scarred, but the blood clots are gone!"

"If you were describing my case to a doctors' convention, what would you say?" Arnold asked.

"I'd say to them, 'Over a period of eight years, the blood clot must have dissolved.' But you and I know that

this was a miracle.'"

With glasses, Arnold now sees well enough to drive to church in the daytime, though he lets a friend do the night driving.

Savoy Church is about six miles south of Meridian's airport. Once it was a thriving congregation of at least 165. But factories in the area closed; their workers were transferred. Within two years, attendance at this church dropped to 14.

Now the only services held are the preaching services on Sundays at 11 a.m. and 5 p.m. Usually, from 4 to 15 are present.

Arnold began preaching there after the former pastor died of a heart attack.

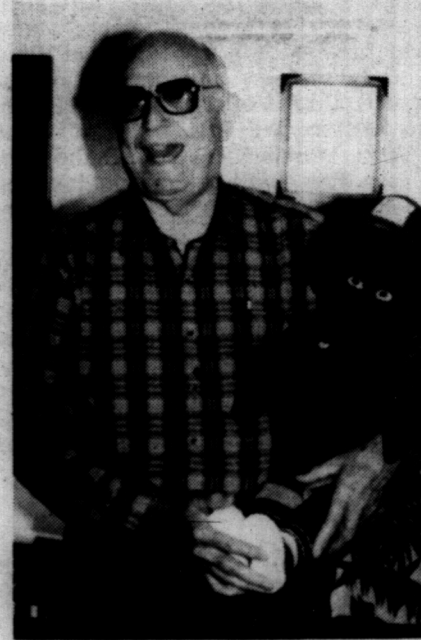
"How can you preach to such a small congregation?" someone asked him.

"That's no problem for me," he said. "The gospel must be preached. All people need to hear, whether they be few or many. And they need to grow as Christians. In my 42 years of pastoring, I had never baptized anyone over 80 until at Savoy I baptized one, age 81, and one, age 87."

This year the church has done some remodeling, with the aid of members and volunteers. They built a new restroom, repaired the windows, installed a new roof, did a paint job, and removed the steeple (when they could not stop leaking around it).

Under Arnold's leadership, a young minister has been licensed and ordained. One young woman surrendered to missions.

It was during World War II that Charlie Arnold promised the Lord if he could get home safe, he would give him his entire life, without reserve. He had been wounded three times while serving in North Africa and Europe.



Charlie Arnold and his "associate pastor," Sylvester P. Jones

But it was seven years after he got back home before he kept that promise. He remembers, "I was saved in a small country church in Louisiana. Two months later, God called me to preach — and I was tired of running away — so I surrendered."

The first sermon he preached was

for the closing session of a revival. He'd given the excuse that he had nowhere to preach, so the pastor of this church gave him a chance.

His sermon lasted 15 minutes. At the invitation, a man, 62, the community drunk, sitting near the back, got up and started out the door. He stopped, began to shake all over, turned and rushed down the aisle. Then a woman came, also accepting Christ. By then, people in the congregation began to shout with joy over these decisions. Before the service was over, four had come by profession of faith and six by letter.

"God proved to me that day, if I were not sure already, that he had called me," he said recently.

Some citizens who lived in the area questioned him: "I heard there was shouting when you preached. Are you a Southern Baptist preacher?"

"If I got to be any more Southern Baptist, I'd have to go and live on an island!" he told them.

His dad, who was not a Christian then, told neighbors, "My son has gone crazy. He even sets his Bible up on the table and eats and reads at the same time." In later years, his father came to Christ as the result of one of his son's sermons.

"The Lord has been wonderful to us," Charlie and Mildred Arnold agree on that.



Mildred Harry Arnold

Northwest Florida Evangelism Conference set for February 25-26 at Pensacola

The eighth annual Northwest Florida Evangelism Conference is scheduled for Feb. 25-26, at First Church, Pensacola.

Speakers are Darrell Gilyard, pastor, Victory Church, Richardson, Texas; W. D. "Step" Martin, pastor, Calvary Church, Shreveport, La.; James G. Merritt, pastor, First Church, Snellville, Ga.; Fred Wolfe, pastor, Cottage Hill Church, Mobile,

Ala.; Perry Neal, evangelist, Montgomery, Ala.; Jerry Grandstaff, pastor, Southside Church, Dothan, Ala.; music coordinated by Ronnie Cottingham, music evangelist, Lucedale.

Sessions will begin 6:45 p.m. both evenings, and 9:15 a.m. and 1:45 p.m. on Tuesday. For further information contact the Pensacola Bay Baptist Associational Office at (904) 434-0243.

Two conferences on grief will be set in Jackson

Two conferences on grief — one for anyone helping children and adolescents, the other for clergy — are set in Jackson to be led by Alan D. Wolfelt, thanatologist, author, and educator.



Wolfelt

The first, "Helping Children and Adolescents Cope with Grief," will take place Feb. 28, 8:30 a.m. to 4 p.m. at Broadmoor Church, Jackson.

The second, a clergy breakfast, will take place March 1, 7:30 to 11:30 a.m., at Primos Restaurant, 4330 North State Street, Jackson. Title of the session will be "The Experience of Adult Grief and Helping Roles."

Both meetings are sponsored by

Staff changes

John Young has resigned as business administrator at First Church, Columbus. He served at First Church for five years. He and his wife, Debbie, are moving to Dallas to care for her parents.

Barry C. Corbett has accepted the call to be pastor of First Church, Kosciusko. The announcement was made by Warren Ferguson, chairman of the pastor search committee, in the Sunday morning service on Jan. 20. Corbett will begin his ministry, Feb. 24.



Corbett

Corbett is presently serving as pastor of First Church, Poplarville. Prior to going to Poplarville, he was pastor of Pelahatchie Church. He served as minister of youth at First Church, Kosciusko, in 1977 and 1978.

A native of Alexandria, La., Corbett graduated from Mississippi College and New Orleans Seminary.

Baldwin-Lee Funeral Directors; Wright & Ferguson Funeral Directors; the Church Administration/Pastoral Ministries Department, MBCB.

Registration for both are free. Breakfast is complimentary at the March 1 meeting. To register for either meeting, write Baldwin-Lee Funeral Directors, Box 6362, Pearl, MS 39218. Deadline for registration for the first meeting is Feb. 21. For the second meeting, the deadline is Feb. 22.

Riemann Funeral Home in Gulfport is sponsoring two grief sessions at the Royal D'Iberville. On Feb. 25 a session on helping children and adolescents will be from 8:30 a.m. to 4 p.m. And a clergy breakfast will take place Feb. 26, 7:30-11:30 a.m. For details on these meetings, phone the funeral home at 863-1522.

Central Hills seeks summer staffers

Central Hills Retreat is accepting applications for employment for the 1991 summer camp staff, according to Dan West, retreat manager/camp director.

College age male applicants who are interested are encouraged to consider this opportunity for ministry and service. The 1991 summer schedule begins with staff orientation on May 26, and concludes on Aug. 9.

Available positions include counselors, activity instructors (Red Cross trained lifeguards, riflery, archery, handicrafts, campcraft skills, and horseback riding) and operations staffers. All staffers will lead Bible study sessions and devotional sessions. Music leadership is a need, also.

Staffers will get to know eight career missionaries through the summer. There will be opportunities for leading worship services in churches near Central Hills.

Interested college age students can meet with Dan West, Feb. 18-28 on college campuses across Mississippi, where he will interview prospective staffers. For interview schedule contact Dan West, Central Hills Baptist Retreat, P. O. Box 237, Kosciusko, MS 39090-0237, (call 601/289-9730) or local BSU director.

New book by Waynesboro doctor: theme book for family ministry

The Diary of a Country Doctor, by W. W. Walley, M.D., family physician of Waynesboro, will be released and dedicated at the Sunday morning service of First Church, Waynesboro, Feb. 17, according to Doug White, pastor.



Walley

An afternoon reception, 1:30-3:00, will be given in honor of Walley. First autographed copies will be available.

The stories include excerpts from an extensive medical practice since 1951, including the delivery of 6,617 babies. Also highlighted are volunteer missionary adventures in the U.S. and many foreign countries. The foreword was written by James C. Waites, Laurel physician and president-elect of the Mississippi Medical Association.

The Diary has been published as a

theme book for family ministry-related events at Gulfshore Assembly, according to Horace Kerr, contract manager, Family Ministry Section, Discipleship Training Department, MBCB. The theme book concept for the retreats was initiated five years ago by Mose Dangerfield, department director.

J. Clark Hensley, recently retired consultant, characterizes the Diary as "a compassionate challenge for lay involvement in missions and evangelism."

Walley has served in many positions in the Waynesboro church; four terms on the Christian Action Commission of the Mississippi Baptist Convention; eight years on the Foreign Mission Board, SBC, and is currently on the Mississippi Baptist Convention Board and is president of the Mississippi State Medical License Board.

After March 20, copies may be secured through the Family Ministry Section, MBCB, or the Baptist Book Store in Jackson.

Names in the news

Griffith Memorial Church, Jackson recently ordained Scott Capleman, a senior at Mississippi College, to the gospel ministry. Jim Futral, pastor, Broadmoor Church, Jackson, gave the charge to Crugar Church, Holmes Association, where Scott is interim pastor. Bruce Capleman, Scott's father, gave the charge to the candidate.

Angelique White has joined the William Carey College Division of Nursing faculty at the New Orleans campus. Her position is instructor, and her speciality is pediatric nursing.

MacGorman suffers heart attack

FORT WORTH, Texas — Jack MacGorman, distinguished professor of New Testament at Southwestern Seminary, is doing "real well" after suffering from a mild heart attack Jan. 27, according to his wife Ruth.

MacGorman experienced a mild heart attack early Jan. 27 and was admitted that night to the Critical Care Unit at All Saints Hospital in Fort Worth.

Mrs. MacGorman said her husband will probably go home sometime the week of Feb. 4.

"He watches the clock and keeps track of when his classes are meeting," she said. "He's just kind of mad at himself for letting this happen. He had a real busy schedule."

She said the doctors are recommending her husband stay away from work for at least two months.



Williamson

Keith

Gulfshore will host youth conference

Gulfshore Baptist Assembly will host a youth missions conference March 29-30 with the theme, "Breaking Down the Walls — to Reach the World for Jesus." The conference will begin Friday at 1 p.m., and continue through Saturday, 3 p.m. Youth, grades 7-12, youth leaders, and college students are invited to attend.

Special guests include Dottie Williamson, church planter with the Home Mission Board, assigned to the Pearl River Association; Jerry Pounds Sr., director of continuing education and assistant professor of Christian education, New Orleans Seminary; and Sean Keith, minister of youth and education, First Church, Corinth.

Cost for the conference will be \$28. Reservations can be made by mail only, on a first come, first served basis. For more information, write to Gulfshore Baptist Assembly, Henderson Point, Pass Christian, MS 39571.

The conference is sponsored by the Brotherhood Department and the Woman's Missionary Union, Mississippi Baptist Convention Board, and is a ministry of the Cooperative Program.

Off the Record

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Just for the Record

Thursday, February 14, 1991

BAPTIST RECORD PAGE 9

Agricultural Missions Foundation to meet

Agricultural Missions Foundation, Limited will hold its 1991 annual meeting in the Student Center on the campus of Mississippi College, Clinton, beginning with a business session at 3:30 p.m. on Friday, Feb. 22. The business session will be followed by a 6 p.m. dinner with a general session to begin at 7 p.m.

Eaton The principal speaker for the night general session will be Paul D. Eaton, Southern Baptist missionary to Uganda.

Agricultural Missions is a non-profit foundation of agriculture-interested persons; its primary objective is to support missionaries appointed by the Foreign Mission Board, SBC. Those interested in missions, students, Brotherhoods, RAs and Sunday School classes are encouraged to attend, according to Gene Triggs, chairman.

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Revival dates

Crossgates Church, Brandon: Feb. 24-27; Sunday, 9:45 a.m. and 6 p.m.; Mon.-Wed., luncheon services, 11:45 a.m., and 6:45 p.m.; Junior Hill, evangelist; Ron Lambe, music evangelist; Tommy Vinson, pastor.

Friendship Church, Aberdeen (Monroe): Feb. 22-24; Fri. and Sat., 7 p.m., social following Fri. service; Sun., 11 a.m. and 6 p.m.; speaker, Paul Jones, Christian Action Commission, MBCB; music evangelist, Hubert Greer, Brookhaven; Todd Bowen, pastor.

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Friendship East Church, Charleston, recently held initiation services for Acteens and Royal Ambassadors. The service for the Acteens was based on Mexico and was followed by a Mexican fiesta.

Acteens, pictured, left to right, are Angel Kennedy, leader; Pam Mounce, assistant leader; Tonia Styles; Angela Radcliff;



Dee Shaw; and Lisa Holland. Not pictured is Shelly Melton.

RAs, pictured, are Ben Kennedy, counselor; Brian Holiday; Jason Rodgers; Joey Styles; and Brad Holiday. Not pictured are Ernie Holiday, Eddie Holland, Stan Estridge, Chance Embry, and Jeffery Pagent and Jay Evans, counselors.



Clear Creek Church, Oxford, had a note burning on Dec. 9. A \$55,000 vestibule for the front of the sanctuary was paid off after being dedicated Nov. 20, 1988. Pictured, left to right, are Charles Lipe, pastor, and Sam Waller, chairman of deacons. Not pictured is Don Waller, chairman of building project for the vestibule.

The student body of William Carey College is committed to supporting the troops of Operation Desert Storm. Weekly calls to prayer allow students to focus on praying for American troops and military leaders. Several prayer rooms have been set up for 24-hour intercessory prayer. Pins made of yellow or red, white, and blue ribbon have become a popular accessory on campus. The college basketball teams wear American flags on their uniforms. The Student Government Association sent cards and bubble gum through Operation Bubble Gum. They are also supporting a Navy CB unit in the Gulf through cards and care packages.

A scholarship fund has been established at Sandersville Church to help college students who may need help with extra expenses of school. For more information, contact Sarah Sumrall at Sandersville Baptist Church, P. O. Box 440, Sandersville, MS 39477 or call 428-7845.



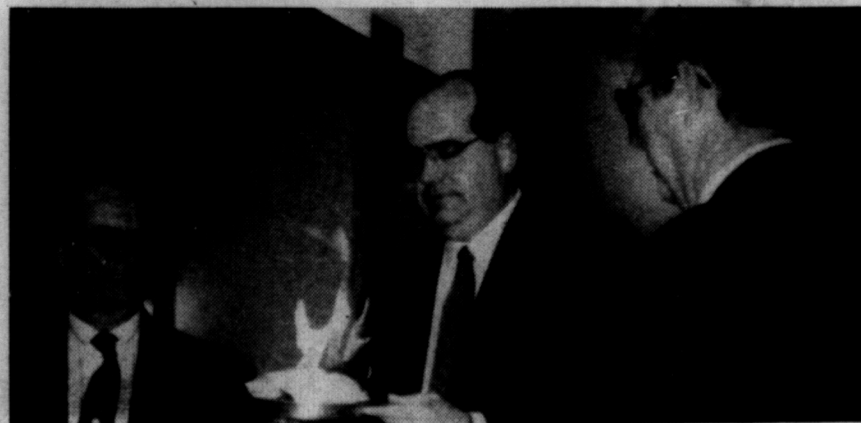
Calhoun Church, Hot Coffee, has a new steeple given in memory of W. H. Merritt who died in 1984 while serving Calhoun Church. Dedication services will be Feb. 17 at 11 a.m. Ken Stringer, director of missions, Covington Association, will preach the dedication message. Special music will be provided by Rick and Nedra Carter who are missionaries on furlough from Argentina. There will be dinner at the church followed by a special musical concert at 1:30 presented by the Carters. W. H. "Bill" Preshier is pastor.

Arlington Church, Bogue Chitto, Lincoln Association, will have dedication of the new fellowship hall, on Feb. 17, at 6 p.m. On program will be the Magnolia State Quartet of Brookhaven.

Easthaven Church, 155 Brandon Avenue, Richland, is hosting a benefit on Feb. 17, for Mrs. Pat Cole, who has had an extended illness. There will be a fellowship lunch at 12 o'clock. The benefit will follow at 1:30, it will feature the Revelation Quartet, the Pearl Quartet, and other talent. There will be no charge, but there will be a love offering taken. Paul Jorden is pastor; Eva Hegwood is church clerk.



The Baptist Women of New Harmony Church, Neshoba County, are pictured packing a box to be mailed to the troops engaged in Desert Storm. They are, left to right, Vernada White, Zetha Brown, Juanita White, Jewell Goldman, Juanita Chamblee, Mildred McCollum, Susan White, and Joyce Breazeale.



Griffith Memorial Church, Jackson, had a combination ground breaking and note burning on Jan. 27. The church paid off the debt on its present sanctuary and education building in September, 1990. A new worship center and multi-purpose building will be added. Construction on a new worship center had already begun. Pictured, burning the old note, left to right, are E. R. Davis, chairman of deacons; Bruce Cappleman, pastor; Carl Savell, interim pastor during some of the earlier construction.

Jerry's Christmas gift last year was one of those heavy-duty plastic tool boxes. He was so excited, like a kid with a new toy. He looked it over, checking out each crevasse and corner. He spent the rest of the day putting his tools into this box. It had places for everything, including his extension cord. When he finished, he sat admiring it, then he placed it into his truck where he uses it everyday.

God's gift to us is salvation in the form of Christ. Salvation to the extent of eternal life isn't all that is covered. If we'd take God's word, the Holy Bible, and check each page, crevasse, and corner we'd find promises that we can use in this life. There are provisions, protection, healing, growing in the Lord, mercy, grace in time of need, guidance, freedom from fear, a promise for every need. It is salvation that we can take with us and use EVERYDAY!

—Linda S. Leach
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Devotional

Folding on opening night

By S. M. Henriques Jr.

All of us who are mature should take view of things (Philippians 3:15a, NIV). About 20 years ago, a student at Yale submitted a paper to his business professor, outlining a revolutionary concept in mail delivery. His professor gave him only an average grade, saying the idea was not feasible. Under his plan, trucks would pick up packages from businesses and take them to an airport at the end of each day. The packages would be flown in from all over the country to a central hub. The planes would be unloaded, packages sorted, planes reloaded, and sent back to the cities from which they had come. Overnight delivery would become possible.

Not many people wanted to listen to a 21-year-old with such a risky idea. But this young man stood firm. When the business opened on March 12, 1973, the company's planes flew in with only six packages. Most people would have folded on opening night, but not this young man. He and his associates worked with tireless determination, but only six weeks after opening, the accumulated loss was more than \$4,000,000.

Six months into the venture, employees were asked not to cash their paychecks. When losses totaled \$30,000,000, investors replaced that young man with a former Air Force general. But the young man stood firm — he fought back and regained control of his firm within a year. There are always people to tell you something can't be done, and if Frederick W. Smith had believed them, he would have folded on opening night. Instead, he stood firmly committed to his company. Today his company is a multi-billion dollar business known as Federal Express. Its Memphis headquarters include 40 miles of conveyors and 4,000 employees who handle more than 700,000 packages in less than two and one-half hours.

Smith is not the only entrepreneur who may have been tempted to fold on opening night. But if it can happen to people with sharp business minds, then it can certainly happen to us who attempt to follow Christ, often finding ourselves engaged in battles with an enemy we can't even see!

Paul wrote that the normal stance for the Christian is to keep striving for maturity. Perhaps you've grown too comfortable with just getting by in your spiritual life, or perhaps you've never been taught that spiritual maturity should be pursued with all one's might. Salvation is free, being purchased by the spilled blood of Jesus Christ, but whether or not we grow in our salvation is our responsibility! Let us shoulder this responsibility with all the fervor and devotion our Savior deserves!

S. M. Henriques Jr. is pastor of Hillcrest Church, Jackson.

CLC

From page 3

His letter also said, "We find it curious that America's most feared deadly disease is not considered to be a 'communicable disease of public health significance' for the purposes of this proposed rule. The fact that HIV is not transmitted by airborne means fails to note that more than 80 percent of HIV positive individuals are not aware of their status."

In the interview, Land said, "Unfortunately, many infected persons, unaware of their status as a conse-

quence of the testing requirement's elimination, will become permanent residents. They will then through their drug and/or sexual practices continue to spread the disease in this country."

His letter also notes that the American Medical Association supports the prohibition of permanent residency for persons who are HIV positive.

Copies of the letter were mailed to Louis Sullivan, secretary of Health and Human Services; John Sununu, White House chief of staff, and Richard Darman, director of the Office of Management and Budget.

Baptists lend a hand to Super Bowl festivities

TAMPA, Fla. (BP) — Dressed in a clown's garb with multicolored curly hair, Sandy Sulick, a member of First Church, Palm Coast, Fla., worked the crowd at Tampa's Bamboleo festival, the city's Saturday prelude to Super Bowl XXV. On the downtown streets, Sulick passed out tracts that read "The Lord Is My Shepherd."

Sulick was participating in what is believed to be Southern Baptists' first organized effort at presenting the gospel during the annual Super Bowl extravaganza.

Florida Baptist participation in the event, sponsored by the Florida Baptist Recreation Association and the state convention's mission ministries department, involved nearly 80 Florida Baptists.

Drizzling skies did not dampen the enthusiasm of the crowd. Neither did it discourage the Baptist volunteers, who assumed three responsibilities during Bamboleo parade and festival. During the afternoon, 50 Florida Baptist clowns marched in the three-mile parade. During the downtown festival

from 4-10 p.m., volunteers from the Tampa Bay Baptist Association staffed an area designed to reunite lost children and parents. They also staffed a booth on the children's midway that offered free face painting and balloons.

One-on-one witnessing opportunities were provided during the festival when clowns like Sulick roved through the neon lights and rowdy crowd blowing up balloons and handing out stickers that read, "Jesus loves you."

Many of the clowns passed out a tract, "Bring on the Clowns," authored by Tom Rives, associate pastor of Bay Area Church in Tampa, and produced by the Southern Baptist Sunday School Board, which clearly relates the clowning ministry to the plan of salvation.

While entrepreneurs hawked Super Bowl paraphernalia, the offer of free face-painting was too good a bargain for many of the children to pass up. Dozens waited in line for drawings of hearts and rainbows.

Religious educators will meet on coast

Mississippi Baptist religious educators will be meeting on the Gulf Coast in February.

February 21-23 are the dates for the annual Mississippi Baptist Religious Education Association Convention. This year's theme is "You in the 90s." They will address topics such as "Personal Problems Living in These Times," "Mechanics of Getting Work Done," "You + Trends + Ministry =," "Family Needs in Mississippi," "Meeting Needs Through Family Ministry," and "Stress, the Family and Fitness."

A concert will be given on Friday evening by Johnny Hall, a tenor from Atlanta, Ga. Speakers will lead the conferences: Mark Short, Art Criscoe, Beth Holmes, Linda Reeves, Buck Franklin, and Ron Mumbower. Each morning, Dean Register will lead in Bible study.

Religious educators are invited to attend the M.B.R.E.A. Convention at the Mississippi Beach Resort Hotel, formerly the Biloxi Hilton, Biloxi, Feb. 21-23.

SS outreach puts "new life" into Springfield

The Sunday School of Springfield Church, Morton, sponsored a church-wide visitation project on Jan. 6.

The Sunday School director, Tim Cooper, and outreach director, Joe Smith, challenged the Sunday School workers and others to visit each family from which anyone was enrolled in Sunday School.

The purpose of the visit was to encourage each family member to attend Sunday School and worship more faithfully, and to give each family a copy of the current Open Windows magazine. During the visit, it was explained how to use the magazine for a daily devotional time. The missionary prayer calendar was pointed out and families were encouraged to pray for the missionaries.

On the first day of the effort, Jan. 6, fifty percent of all Sunday School families were visited. By Jan. 13, the project was 95 percent complete.

"The fact that all the Sunday School families and prospects had been visited was gratifying," according to Bob Sanderson, pastor. "But more than that, there seems to be a new life throughout the church. New faces are showing up for Bible study and worship. We believe that some will be saved as a result of this project."

Legislative report . . . Bills still alive in legislature

By Paul Jones

The following bills have passed the first hurdle toward passage and need quick and immediate attention by concerned citizens. Persons wishing to contact their representative or senator may do so by writing them at Box 1018, Jackson, MS 39215 or calling 359-3770.

ABORTION

HB 982 is the only anti-abortion/pro-life legislation to survive the deadline for committee approval. This bill would require a physician to acquire written, informed consent before performing an abortion. Recommendation: Support this legislation.

ALCOHOL

HB 411 would establish the Alcohol Boating Safety Act which would allow the better control and supervision of the use of alcohol on public waters. Recommendation: Support.

HB 1227 would expand the permitted sale of beer in "qualified resort areas" even if such resort area were

Fuzzy thinking undermines freedom, Dunn tells Baptists

ROCHESTER, N.Y. (BP) — Fuzzy thinking about freedom can lead to its undermining, a Baptist church-state specialist warned at the annual conference of the Roger Williams Fellowship.

Citing the French philosopher Voltaire's observation that "If we believe absurdities, we shall commit atrocities," Baptist Joint Committee Executive Director James M. Dunn warned that First Amendment freedoms are being jeopardized by those who act to limit freedom because of what they believe about it.

"There's a linkage between fuzzy thinking about freedom and dangerous deeds that deny our most precious treasure," Dunn said.

In remarks to the religious liberty organization of American Baptist Churches U.S.A., Dunn identified three areas in which he said fuzzy thinking about freedom has produced atrocities.

He criticized the notion held by some "that we should all pay taxes which would support distinctly religious institutions."

Today the push for government support for church-related schools constitutes an atrocity."

Dunn said proposals to aid church schools are disguised under appealing banners like "choice," "competition" and "commitment to excellence." The consequences, he said, would be "a weakened public school system, a costly and inflationary new entitlement, a demographically discriminatory funneling of federal funds into the few northeastern cities with almost all of the church school students, an unconstitutional batch of laws 'respecting an establishment of religion' and using the mechanism of government to favor existing religious institutions, a removal of many schools from the realm of citizen control and input and the inevitable imposition of rules, regulations and government guidelines that would challenge the very commitments that brought the church schools into being."

An even more frightening absurdity, Dunn said, "is the notion that we are or can be a Christian nation, that 'godly men' can 'rule in righteousness' and enforce God's laws."

"Christian Reconstructionism may not take over the country in the 1992 elections but its rapid growth, sympathetic audiences, inroads into the churches and contributions to the language of the national debate represent an absurdity not to be ignored."

Dunn said Christian Reconstruc-

tionists seek to establish a theocracy and ignore the views of the nation's founders, such as George Washington's declaration in his treaty with Tripoli that "this is in no sense a Christian nation."

"A tangled network of Religious Right organizations rip II Chronicles 7:14 out of context, apply it to the United States of America as God's chosen people and proceed to commit the ethical and political atrocities that come from thinking one has a corner on God," Dunn said.

A third atrocity, he said, is seen in U.S. Supreme Court Justice Antonin Scalia's majority opinion in an Oregon case that changed the high court's long-held standard for judging free exercise cases.

"For decades the standard set by the high court for the evaluation of religion's free exercise cases has been that the court or government must demonstrate 'a compelling state interest' before meddling in religion. And when the law has to impinge upon faith practices it should do so only 'by the least burdensome means.' Mr. Scalia dismissed these long-held tests as a 'legal luxury' in his words."

Dunn said that Justice Scalia's ruling "downgraded the right of free exercise of religion to the laundry list of other rights held by Americans. He held that 'all generally applicable' laws apply to religion as if the first freedoms mentioned in the First Amendment to the Constitution did not have special status."

He said the decision "opened Pandora's box for government meddling, ignoring and intervening in the life of church and synagogue."

Dunn lamented the "very idea that the free exercise of religion guaranteed in the Bill of Rights is a 'legal luxury' that could be denied by majority votes in some state legislatures."

Dunn said the organization's namesake, Roger Williams, "knew that toleration is not liberty. That concessions are not rights, that coercion is not persuasion, that the state is not the church, that the majority has no claim on the conscience of the minority. He knew for certain that he did not know the 'mind of God.' He was always a seeker. Not a bad posture. Certainly better than believing absurdities."

HB 451 would allow the establishment of schools to train persons to work for the gambling cartels. Recommendation: Oppose.

HB 608 would authorize veterans' organizations to operate slot machines. Recommendation: Oppose.

HEALTH

HB 849 would allow a rape victim to require a convicted rapist to be tested for AIDS. Recommendation: Support.

HB 1421 would revise the Vulnerable Adults Act regarding nursing care facilities.

TAXATION

HB 1092 would authorize a surcharge on income made in 1991 to be collected with the state income tax before April 15, 1992. Supposedly this surcharge would be only for 1991 but obviously could be extended from year to year.

OTHER

HB 314 would mandate that it is unlawful to kill or poison livestock for religious sacrifices or rites. Recommendation: Support.

For more information, contact your Christian Action Commission, Box 530, Jackson, MS 39205, or call 968-3800.

Jones is executive director-treasurer of Christian Action Commission, Mississippi Baptist Convention.

How forgiving are you to your brother?

By Ruth N. Allen
Matthew 18:21-35

The Friedman twins, better known as "Ann Landers" and "Dear Abby," are advice columnists for daily newspapers across the nation.



Allen

Their published requests for advice reflect the extremes of human emotions and attitudes. A popular subject often is the need to forgive another and to be forgiven. Forgiving and unforgiving attitudes are evident. Persons with the capacity to forgive experience a sense of release from anger and disappointment. Persons unwilling to forgive are consumed with bitterness, revenge, and frustration.

Simon Peter posed a question to Jesus concerning forgiveness. This probably referred to a previous teaching recorded in verse 15 when Jesus advised a right response toward one brother sinning against another. Peter asked, "Lord, how often shall my brother sin against me, and I forgive him? 'til seven times?" (vs. 21). Jesus replied he was to forgive "seven times seventy," and was expressing unlimited and unconditional forgiveness.

UNIFORM

The basis of the Pharisees' code of forgiveness came from the Talmud, a book of Jewish traditions. This code, presumably taken from Amos 1:6, determined that a person's sin could be forgiven up to three times, but not the fourth. When Peter raised the question whether a Christian should forgive as many as seven times, he had more than doubled the standard of the Pharisees. Naturally the number specified by Jesus seemed astronomical to Peter. Jesus wanted to lift his disciples above the mentality of "an eye for an eye, and a tooth for a tooth," for he wants all of his followers to forgive as they have been forgiven.

In the parable of the unmerciful servant, Jesus compared divine and human forgiveness. A certain king had a servant who owed him \$10,000.00. When the servant could not pay the debt, the king gave orders for him and his family to be sold into slavery until the debt was fully paid. The servant revered the king and begged for patience to allow time to repay the debt. The king was moved with compassion and forgave the entire debt. Later the forgiven servant refused to forgive a \$10.00 debt a fellow servant owed him and had him cast into prison.

Some of the other servants witnessed the event and told the king. The king sent for the unmerciful servant, rebuked him for lacking pity, reinstated his debt, and had him delivered to the tormentors until the entire debt was paid. A special type of torment was reserved especially for slaves and servants who had displeased their masters. He would be severely punished over a long period of time because he could never pay his debt.

Someone stated, "He who cannot forgive others breaks the bridge over which he must pass. An unforgiving Christian is a contradiction in terms." Unwillingness on our part to forgive is evidence that we have not been forgiven by God. Matthew 6:14-16 reads, "For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you forgive not men their trespasses, neither will your Father forgive you." Consequently, several valid conclusions may be drawn from his focal passage:

1. The Christian sinned against must always be willing to forgive (vss. 21-22). Unlimited forgiveness is the most Christlike characteristic.
2. God always shows willingness to forgive (vss. 23-25). Jesus' illustration of God's willingness stimulates us to avoid an unforgiving attitude.
3. God always manifests compassion (vss. 26-27). The king forgave his

servant a debt he could never repay as evident in the monetary value of the two debts — an unpayable debt with a payable debt. The unmerciful servant refused to be compassionate with a fellow worker who needed a little time to repay a small debt. The two debts, one minute and payable, the other huge and unpayable, effectively contrasts God's compassionate forgiveness versus human unforgiveness. Can we receive God's great compassionate forgiveness and deny forgiveness to those who seek it? 4. The unmerciful servant seals his own fate by his unforgiving actions (vss. 28-30). 5. Unforgiveness has adverse consequences (vss. 35-35).

When Charles Wesley experienced the joy of divine forgiveness, he told a Moravian friend about his new sense of pardon, and added, "I suppose I had better keep silent about it." "Oh, no," the friend replied, "if you had a thousand tongues, you should go and use them all for Jesus." As a result of the conversation, Wesley wrote the moving hymn, "Oh, For A Thousand Tongues To Sing." Christians experience the great joy of forgiveness at conversion and perpetuate God's love by demonstrating a forgiving spirit.

Allen of Jackson, is the wife of Judd Allen, pastor of Ogden Church, Bentonla.

Jesus, the Davidic Messiah, is the cornerstone

By Jerry Vardaman
Luke 19:28-20:18

The Davidic Messiah on the donkey

To understand the entrance of Jesus into the city of Jerusalem during his last days on this earth, we need to read again the life of the Old Testament character of David: we will recall that on one occasion David had to flee on donkeys from Jerusalem (II Sam. 15 and 16). Jesus mounts a donkey at almost exactly the spot (on the Mount of Olives) where David had been provided with these animals, obviously to signify that as David had had to go



Vardaman

away (just as Archelaus had in Luke 19:11-27), so he also would go away and not quickly take over at that time the kingdom which many of his followers expected of him.

The people expected Jesus to be a new David, and what Jesus is doing here is showing what acceptable elements of David's life can be fitted into his own outlook, and what unworthy elements Jesus clearly rejected. David mounted a donkey as he departed from

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Jerusalem and Jesus will do the same at his entrance. Jesus saw deeper than many of the superficial people who witnessed his entry. He knew that he would not suddenly enter into the kingdom and be accepted by all, just as he had taught in the parable of the pounds earlier in this same chapter.

The weeping Davidic Messiah

Just as David wept as he departed from Jerusalem, so Jesus wept due to what was about to happen. The people rejected their legitimate king — just as they rejected David when he was ousted by his clever but rebellious son, Absalom. Moreover, since they awaited rejecting Jesus, the true Davidic King, judgment awaited. The temple would be destroyed and the city leveled to the ground. Jesus had constantly appealed to the people of Jerusalem — but all to no avail. The people of Jerusalem desired a conquering military hero (like David — the man of blood) instead of Jesus on the humble donkey, with his spiritual program which they rejected. No wonder that all three synoptic writers note this act of Jesus weeping over the soon-to-be-destroyed city.

The Davidic Messiah and the temple

In II Samuel 5:8 ff., we are informed that David hated blind and crippled people so much that he did not allow them into the temple. The NT writers show an utter contrast when they deal with Jesus and these unfortunate people. Jesus loves us, regardless of our physical condition, and here the New Testament writers make it clear that Jesus' attitude is in utter contrast to the attitude of David towards crippled, blind, and infirm people. Matthew, at the same point in Jesus' life, tells us how Jesus deliberately invited these kinds of people to come to him in the temple, where he healed them (See Matt. 21:14).

In the Dead Sea Scrolls, such people are also excluded from the temple in the time of Jesus, but Jesus will have no part in this blindness on the part of his enemies. While Jesus is indeed a physical descendant of David, he is not the heir of David's mental shortsightedness and stupidity.

When Jesus entered into the temple and cast out the moneychangers, he was saying that the wrong people were in the temple. God was not pleased with those who gouged his humble worshippers with high rates of exchange and with those who charged extravagant prices for

sacrificial animals which they arbitrarily approved. In the Old Testament, worshippers were to bring their best. The priests in Jesus' day added other rules to that principle, all for reasons of monetary gain. Jesus said that these lecherous people were the ones who needed to be cast out, and he proceeded to do so.

Jesus the true Davidic Messiah

All of us need to learn again that Jesus, God's Son and our Lord, is our final source of authority and the cornerstone of our faith and experience. We have chosen false refuges and empty cisterns instead of Jesus. We have chosen human personalities other than this divine Son of God who is superior to David. We all need to see again our true source of authority: Jesus.

Just as the people of Jesus' day had to learn that Jesus was the true Lord, and superior to David, we need to abandon all ancient and modern systems of salvation which would exclude him from the central spot, sitting on the throne of our lives (Luke 20:41-44). Thus according to David himself, this was his own faith and should be ours, as well.

Vardaman is professor of archaeology, Miss. State University.

Belief in and obedience to the commands of God

By Benny Still
John 14:6-11, 15, 21-24

I remember as a child hearing my pastor, Paul Wilson, use this statement in one of his sermons: "There's too much 'talky-talky' and not enough 'walky-walky' in the lives of Christians today." At the time I probably didn't know what that meant, but it has stayed with me through the years and I feel that it may be applicable to this week's lesson. We will be discussing what it means to not only believe in him



Still

— but how we should manifest our belief in him through our actions and obedience to him.

There are people in our world today who are good folks. They show it by their actions — being good-hearted, caring, and loving. Many times we assume when someone displays a friendly attitude, he or she is a Christian. The scripture does say, "by their fruits you will know them" (Matt. 7:20). In verse 6 of this week's lesson, we see Jesus issuing the supreme qualification of a right relationship with the Father. He said, "I am the way, the truth, and

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the life. No man comes to the Father but by me." According to verses 7-9, coming to Jesus is the only way God the Father can be revealed to us — for Jesus reveals the Father. Philip is like many of us today. We have all the facts, but we oftentimes don't apply what we know to help us in a given situation. Jesus' answer to Philip's request to 'show us the Father' is sad to me. He said, "Don't you know me, Philip, even after I have been among you such a long time?" (vs. 9). Do we know him today? Or, are we merely going through the motions of Christianity? The scribes and Pharisees were religious, but they surely didn't have a right relationship to God, or his Son, Jesus Christ! If we would know the heart of God — if we would emulate the characteristics of God — we must first look at the Son, Jesus!

In verses 9-10, we see Jesus pointing out our need to recognize him as being equal with the Father. For many, it is difficult to imagine that Jesus could have been both God and man at the same time. Jesus explained it here in these verses and Paul supported the claim in Philipians 2:7 when he wrote, "He made himself of no reputation, and took upon him the form of

a servant, and was made in the likeness of men." Do we know the Lord, or are we merely acquainted with him? Do we have a personal relationship with him, or are we trying to do good things and be with good people and by some strange measure of our own imaginations think we'll be able to appease our consciences and thereby merit God's divine favor? Some of our friends believe in salvation by works — but, all our righteousness is no better than the filthy, disease-ridden rags that were used to wrap the lepers' sores (Isaiah 64:6). The salvation available to mankind through Jesus Christ is "salvation by grace through faith, not of works, lest any man should boast" (Ephesians 2:8-9).

Jesus urged Philip to believe that he was a part of God the Father, and that God the Father was a part of him. He further stated that if that idea was too difficult to comprehend, to at least believe him on the basis of the miracles he had already performed. If we acknowledge the deity of Christ, we must also recognize the unity of the Father and the Son in the will, words, and actions of our daily living. In verse 10 and again in verse 24, Jesus reminds us that these words were not his own, but of the Father who had sent him.

A person who truly knows Jesus in the forgiveness of his sins will exercise his faith by

his actions and through his obedience to the commands of God. In no way can we be saved simply through our actions — we must first trust Jesus as our Saviour. Our obedience is then displayed by our actions. Paul told the Roman Christians that they should present themselves a living sacrifice to God — which was their reasonable service, or, the least they could do based on the supreme sacrifice Jesus had made for them on the cross (Romans 12:1). In verse 21 of John 14, Jesus said, "Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him." There is no greater way to display our love for the Saviour than by obeying his commands. Our quality of living in Christ is proportionate to our obedience to him. The word 'manifest' in verse 21 means "to make known, to reveal something that heretofore has been hidden." It is a blessing to have salvation, but it is even more of a blessing to me to see his presence revealed in my daily living. If we fail to manifest our love for, belief in, and obedience to our Lord, Christ, we are in danger of being categorized with those who merely talk the talk, but don't walk the walk.

Still is pastor, Poplar Springs Church, Mendenhall.

capsules

WASHINGTON, D.C. (EP) — Evangelist BILLY GRAHAM spent a night at the White House as the guest of President George Bush and his wife after war broke out in the Middle East.

Larry Ross, a public relations official for Billy Graham, did not have information about the nature of Graham's visit that night, but other media reported that Graham was praying with Bush, and acting as a personal spiritual advisor to the President. Jan. 17, Graham accompanied President Bush to a private prayer service at Fort Myers "just across the river in Arlington, Virginia," Ross said. The service "was attended by cabinet members, military leaders, military chaplains, and their wives."

MISSISSIPPI BAPTIST MEDICAL CENTER SPORTS/LIFE FITNESS CENTER conducted an "Armed Forces Tribute Aero-ba-thon" honoring Mississippi-based troops in the Middle East. It was on Feb. 4 from 5:30-8:30 p.m. Participants wore red, white and blue garments. Participants donate \$3.00 or the equivalent value in non-perishable items to be sent to Mississippi-based troops. Money collected was to be used to cover mailing cost. Also the Aero-ba-thon was video-taped and a copy kept for the troops to be given upon their return.

O'BRIEN TO HEAD GLOBAL STRATEGIES CENTER — BIRMINGHAM, Ala. (BP) — William R. O'Brien, former executive vice president of the Foreign Mission Board, will assume directorship of a newly-formed global strategies center at Samford University's Beeson School of Divinity, effective March 1.

The center will seek to become an internationally important forum for data analysis and planning, building upon already established international programs in Europe, Asia, and Latin America to extend Samford's worldwide involvement. It also will focus on new strategies for such areas as international research, world evangelization, and urban/rural church renewal.

Center programs will "enrich the entire Samford University curriculum" as well as develop "concrete, practical strategies which will contribute to making a better world for the 21st century," said Samford President Thomas E. Corts.

RUSHDIE CONVERTS TO ISLAM — LONDON, England (EP) — After nearly two years of living in hiding to protect himself from the threat of death, Salman Rushdie, author of *The Satanic Verses*, has announced that he was converted to Islam. Rushdie met on Christmas Eve with six Muslim scholars, who said that they were satisfied that the author's desire to convert is sincere. Rushdie said that his official conversion was the result of many years of contemplation and growth. Rushdie, who has been in hiding since Feb. 14, 1989, when Iranian leader Ayatollah Khomeini sentenced him to death for writing a novel considered blasphemous by most Muslims, said that after he converted to Islam he felt "a lot safer." Although Rushdie said he hoped that Iranian leaders would withdraw the death sentence and that "the language of enmity will be replaced by the language of love," Iranian authorities re-confirmed the death sentence and the \$1 million bounty originally placed on his head by Khomeini.

FORT MILL, S.C. (EP) — California evangelist Morris Cerullo has purchased Jim Bakker's HERITAGE USA PROPERTY, and hopes to reopen the Christian retreat center this summer. Cerullo purchased the former PTL ministry's television network for \$7 million, and raised another \$19 million in a telethon to apply toward the \$42.5 million purchase of the Heritage USA property. Cerullo said that Malaysia's MUI Corporation and Canada's Seraphim Corporation are partners in the purchase. Cerullo plans to expand the site's water park and build a golf course on the 2,200 acre property, which is located about 10 miles south of Charlotte, N.C., and said a July 4, 1991 reopening was possible.

SAN BERNARDINO, Calif. (EP) — Officials with Campus Crusade for Christ have announced the public release of *THE VIDEO "JESUS"* at the lowest-ever price: \$29.98. The video, a fully dramatized re-creation of the life of Jesus Christ taken directly from the gospel of Luke, is being released at this time at the new price "in an effort to increase evangelism training in churches across the United States," according to a news report from the Campus Crusade headquarters in California. The video "is a key element of the ministry's strategy to get 'Jesus' into more homes across the country and to re-position it as an evangelistic tool," the report explained. A special 77-minute version of the 120-minute original feature-length film is also available for those who would like to open their homes to show the films to unsaved friends and neighbors.

A CHURCH GROWTH CONFERENCE jointly sponsored by the Louisiana Baptist Convention and New Orleans Seminary is set for March 25-27 at the Hardin Student Center of the Seminary. Designed for pastors, directors of missions, and all church leaders, the conference will include the study of demographic patterns, planning approaches, and conflict management in the church and association.

PHILADELPHIA, Penn. (EP) — *AN ORIGINAL MANUSCRIPT* by one of the world's leading composers, Wolfgang Amadeus Mozart, which has long been believed lost, was recently discovered intact at Eastern Baptist Seminary in Philadelphia. While searching for historical records in the seminary's safe, a staff member came upon the original Mozart manuscript, etched with the autograph of the composer. The manuscript is valued at more than \$1,000,000. Officials of the seminary will sell the manuscript "because we believe it should be made available to the larger musical world," said Manfred Brauch, president of the seminary. School officials believe the manuscript has been in the safe since 1950, when a Mrs. Marguerite Treat Doane, a well-known philanthropist, donated funds and several music manuscripts from her father's collection. After being exhibited for a short time, they were placed in the safe for protection, where they remained until their discovery in 1989.

Winston Center sends clothing to victims of tornado, flood

Winston Baptist Christian Ministries Center in Louisville spent Christmas Eve and Christmas Day giving to those in need.

In response to a request by Albert Young, Christian Ministries Center director, Louise Miller packed up 25 boxes of clothing for tornado victims in Vaiden.

Mrs. Miller and Winston Baptist Association director, Jerry Stevens, worked toward packing boxes on Christmas Eve. Included was clothing for men, women, and children, including sweaters, winter coats, shoes, and toys.

Estelle Hisaw took the boxes to the Crystal Ridge community, where additional boxes donated by the members of Crystal Ridge Church were added.

On Christmas Day, in the truest spirit of the holidays, two laymen, Donnie Hisaw and Estelle Hisaw, and former Crystal Ridge pastor, Jimmy Haggard, made a trip to Vaiden to take the boxes.

They delivered the boxes to the Salvation Army for sizing and distribution. Haggard noted that Mississippi Baptists were providing food in the high school cafeteria, and the Salvation Army at another location.

In additional efforts to help those in need, the Winston Baptist Christian Ministries Center sent clothing to flood victims in Columbus. Albert Young, using his own vehicle, took the load, Jan. 2.

During January, Winston County

Baptists again met a need in another area. After Louise Miller had supervised the packaging, missionary Jerry Stevens and Calvary Church pastor, Kent Cochran, loaded boxes of clothes from the Winston Missions Center on a truck belonging to Caley Nichols, pastor of Poplar Flat Church. Then on Jan. 10, Cochran and Terry Cutrer of South Louisville Church traveled to Pascagoula, to deliver clothing to the Seamen's Center for distribution to people from all over the world who work on ships that docked

at Pascagoula.

The Ministry Center, under leadership of Mrs. Miller, and Lee and Lucille Kirkpatrick, continues to meet needs all over the world, as well as in the community. Donations of food, clothing, home furnishings, and Bibles are accepted 24 hours of the day.

As clothing is donated, boxes are packed and stored for emergencies as they arise. Within a few hours, a truck can be loaded and on its way to an emergency situation.



Left to right are Louise Miller, Ruth Fulcher, Marshall Beck, Mrs. Fulcher's granddaughter, Jerry Stevens, director of missions, Winston Association, and Albert Young.

Students strengthen link between American and Soviet Baptists

NASHVILLE (BP) — Southern Baptist college students continue to play a key role in the development of ties between Baptists in United States and the Soviet Union, according to Brad Gray, consultant for evangelism/world student ministries at the Southern Baptist Sunday School Board's student ministry department.

Two Baptist student mission teams from Georgia and Oklahoma made separate trips to Leningrad between Dec. 8 and Jan. 16 to assist in the restoration of the Temple of the Gospel Church. They were invited by Russian Baptists following the success of four student teams that participated in the same project last summer.

The restoration is the first volunteer mission project in the Soviet Union by Southern Baptists, Gray said, adding plans already have been approved to send student teams from six other states this summer. Teams will go from Louisiana, Missouri, Arizona, North Carolina, Tennessee, and South Carolina.

"The project has been a tremendous success," Gray said. "Measures are already being taken to secure an ongoing relationship to provide opportunity for further student involvement and ultimately for the development of a student ministry to Soviet students."

Although the restoration project soon will be complete, Temple of the Gospel already has envisioned a "multitude of ministries that may be conducive for our future involvement," he said.

Students and student ministry directors who made the recent trips

to Leningrad said they built something far more important than walls and floors — friendships.

"Our whole purpose for being there was not just to help with construction. We were there to show our solidarity with Soviet Christians," said Bobby Lipscomb, co-director of the Baptist Student Union at Northeast Oklahoma A&M College in Miami, and one of two student leaders who accompanied the Oklahoma team.

"The trip expanded our perspective to include what God is doing all over the world," Lipscomb said.

The students left Leningrad humbled by the faith, determination and sacrifice of their Russian hosts. Food rationing was in effect in Leningrad, and many of the host families obtained food coupons from friends and relatives in order to feed their American guests.

"They trust God for breakfast, lunch, and dinner, and they sacrificed so we could have more," said Andrew McWilliams, a student at Georgia State University in Atlanta and a member of the Georgia team.

During their two-week stay, Lipscomb said members of the Oklahoma team saw about 100 people make professions of faith in Christ during church services at Temple of the Gospel. The students also were able to attend the church's first open Christmas celebration in 73 years.

"It was exciting to be there and witness the joy in their faces," Lipscomb said.

Russell Perkins, a student at North Georgia College, a military school in Dahlonega, said his face-to-face en-

counter with the Russian people changed his perspective of the "enemy."

Perkins's host was a young cadet in the Soviet Army.

"It was really a good experience for me because when I was training in the Army the 'enemy' we trained to fight was always a Russian. I was able to look the enemy straight in the eye and get to know him. It really changed my perspective. He became my friend."

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